

OF  
EDUCATION.

Especially of  
Young GENTLEMEN.

In TWO PARTS.

The Sixth Edition, Enlarged.

L O N D O N,

Printed by *H. Gellibrand*, for *Richard Wellington* at  
the *Lute* in *St. Paul's Church-yard*: And are to  
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OF  
EDUCATION  
PART I

Young Gentlemen  
A new and improved

IN TWO PARTS

THE SECOND EDITION

47.558

700 D M

For the use of the  
in the City of London  
and the County of Middlesex  
in the year 1755

**T-H-E**  
**PREFACE.**

**I**T is not the Design of this Discourse to intrench upon any Knowledg already disposed, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propose such things to Consideration and Use, as, lying scattered and in common, are less cultivated and regarded. For this Reason 'tis in vain to expect Accuracy of Method or Stile; but the first part is almost wholly writ in manner of *Essays*, the second of *A-*

A. 23 *phorisms*;

## The Preface.

*phorisms* ; the Stiles most free, loose, and unscientific.

The most useful Knowledge is that of a Man's self ; and this depends upon that more universal consideration of, *Quid homo potest* ; naturally, and artificially, *i. e.* what Abilities are in us originally, by the Gift of God ; and what attainable by our own Industry. And both these in order to *Knowledge* or *Action*. To advance this Discovery, it is hoped that these Papers may contribute some Hints and Steps ; whereby others may proceed to perfect the whole Building. Which who shall effect, or but considerably promote, shall perform a Service as acceptable, as beneficial to Mankind.

The



## *The Preface.*

The perfecting of a Young Man in *Science* and *Speculative Learning* is the business of so many Books and Persons, that it seems superfluous to engage in that part of Instruction. It was therefore thought more useful to furnish some Rules and Principles of *Active Life* ; as being that, whereto Gentlemen seem more disposed both by their Births, and general Inclinations ; and whereto also little Assistance could be expected from our ordinary Speculation. I have therefore rather chused to gather up disorderly, and bind together, such scattered Counsels and Notions, as have occurred either in Observation, or in some *Italian Writers*, not ordinary amongst us. If any Person shall hereby be any whit

## The Preface.

forwarded toward the attaining the  
great End of his Creation, tis all  
that is here aimed at. Almighty  
God give Success according to the  
Riches of his Goodness. Amen.

It was the desire of the Author to furnish  
this little Treatise with such a  
number of Examples as should serve  
to instruct the Reader in the  
knowledge of his Duty, and to  
show him the manner in which  
he should behave himself in all  
the various situations of life.

~~It was the desire of the Author to furnish~~

from our ordinary experience. I  
have therefore chosen to give  
such Examples as are most  
common, and which are  
likely to be of the greatest use  
to the Reader. I have also  
added some Examples of  
the most extraordinary  
actions of men, which are  
worthy of our imitation.

for

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I

OF

# OF EDUCATION

## CHAPTER I.

*Necessary to Learning, 1. Capacity.  
2. Instruction. 3. Practice. The  
two last of which are comprehended  
in Education.*

**T**HAT a Man may attain Perfection in any Art, Science, or Virtue, three things are requisite. 1. *A natural Ability, Power, or Capacity.* 2. *Art, or Instruction.* 3. *Exercise and Practice.* Capacity consists, 1. in *Fancy or Invention.* 2. *Memory,* and 3. *Judgment;* of which we shall speak at large hereafter. And these in several persons are very different. For granting what some Philosophers say, that they are *originally equal* in all Men, as being the Soul it self; yet in reality, because every Soul comes into a Body endued with various Dispositions; and the Organs, which the Soul employeth, and are as necessary to the producing its Operations.

Operations as the Soul it self, are not in all equally well disposed; there ariseth great variety of *Capacities*, and *Abilities*: God Almighty distributing these his *Gifts of Nature* to every one in what measure himself thinks fittest.

2. I know there are, who accuse the divine Providence, as more niggardly or sparing towards Men than other *Animals*; which, without teaching, know not only what is sufficient for their *Subsistence*, but some things also which Men learn by long *Imitation*: as, to go, to swim, to express their *Passions* and *Thoughts*: yea, and some manual Arts, which are in us, the effects of Education, are in Beasts the actions of *Sense* or *Instinct*. But truly this Complaint is without reason: for if we think *Impotency* to be an *Advantage*, and those Creatures to be in the best condition who have least to do, it is true that Beasts are happier than Men, and Vegetable than Animals. But if every thing be made for *Action*, and the more able it is to work the more noble; if *plus posse* follows, and argues *nobilius & perfectius esse*; then is our condition infinitely the better; as not only having more, but more various, more sublime, and more difficult Operations. It is necessary for Beasts to be born with Hair, Feathers, Scales, or Shells, because they had not the *Ingeny* to make themselves *Garments*; which, to their very great convenience, they might alter according to the *Seasons*: nor had they the knowledge of creating Fire, building Houses, and the like. Nature furnished them with *Beaks*, *Claws*, and *Horns*, because they could never arrive to find out a stone, to be melted and framed into all sorts of *Instruments* and *Utensils*. Their Knowledge ariseth no higher than of what is pleasant or painful; they apprehend not convenient,

or

or inconvenient; just or unjust; happy or miserable. God, as a Master of a Family, gives the *Servants* their *set Salary*, and employs them; but his *Children* he educates and instructs to command and dispose, not their own only, but even the *Faculties* of all the other: therefore were *Beasts* to live by *Nature*, but *Man* by *Art*. *Beasts* were to be perfect at first, that they might be presently employed; *Man* by *habits* of his own acquiring. For *Beasts*, besides their *Sustentation* in this present *Life*, were to expect no other recompence; but *Man*, by his labour was to merit, and by well employing his *Abilities* to inherit, a *Reward*, and that *eternal*. He made indeed no *Creature* which he endowed not with sufficient *Abilities* for the uses of their *Creation*; and most also with a power to better and advance them by assiduous practice: but the end of all inferior *Creatures* was comprehended in their *Actions* of *Life*, for the conserving and propagating that. But *Man* he created capable of a *supernatural Employment*; of a *Life* to be continued infinitely beyond and above this small moment; and of *Operations* sublimer than providing for the *Belly*. And therefore he adorned him with *Faculties* accordingly; an *Ability* to discern betwixt good and bad, *Virtue* and *Vice*; *Reflection* upon his own *Actions*; an *Understanding* capable to know and comprehend the whole *World*; and more than that also, to be present to all past, and future, as well as present things; to multiply a small inconsiderable Proposition to infinity; and to know him who exceedeth all Knowledge.

3. NOR are these *Faculties* even in *Infancy* (though imperfect) altogether obscure. For as soon as they have *Strength* (with which *Beasts* are born) they do more than *Beasts*; they exert greater

greater Testimonies of Nature's Bounty, framing in themselves *Human Action*, whereas Beasts work only according to their *own Kind*. For even the nobler Faculties shew themselves betimes; *Imagination*, in imitation of others; *Memory*, in retaining what is imitated; and *Judgment*, in selecting certain Actions, and parts of Actions for their imitation, which are the Principles and manner of all Learning. I deny not, but sometimes there is such *Impotency*, or *Defect* in the Organs (which also I doubt not most frequently, if not always, to be a Disease, and often curable by a discreet Physician) as renders the Subjects, according to the degrees of the Indisposition, *unfit* or *incapable* of any Instruction; and that all labour bestowed upon them is lost: or at least so unapt are they, as it is not *tantum* to employ so much Industry as is requisite to render them, *indifferently*, like other men. Neither is this exact difference of *Capacities* always (in Childhood especially) so easily discerned, as it may be with conversation and trial. Let the Educator therefore think himself to be but as a *Midwife*, who cannot bring forth a Child, where there is none; but where there is, can assist the Birth, though the Mother be sickly, and the Child infirm. And as it is loss of Labour to sow where there is no Soil; and as where the parts are meaner, the greater measure of cultivating by Instruction and Practice is requisite; by which even mean Parts may be bettered: So where there is a greater measure of Parts, less Institution and Exercise will advance in them a greater Harvest, and great Industry will raise them to Admiration. Of these several Degrees, it is diligently to be considered, that some have a bare Capacity, sufficient to be instructed, moving only as are they drawn; who, like *Bottles*, render no more than



than is just put into them. Others have a great *Inclination* to Knowledge, running, when once set in the way, either to any, or some one Science in particular; and having the Grounds and Principles given they are able to raise *Conclusions*, gather *Corollaries*; and having the *Fundamentals* laid, build up the rest themselves. Others (the few) are as *Automata*, *autodidactoi*, their own *Maisters*; and have a *Genius*, or somewhat extraordinary, to assist them. Which who so have, and withall a Probity of Affection, and willingness to take Pains, they seem set out by God himself richly fraught for his Glory, and the good of Mankind. It is also to be observed; that, where there is a great *Indisposition* to one *Study*; (as many times there is, some being by Nature more *inventive*, others more *reflexive*; some very *active*, others *slow*, &c.) it is seldom worth the labour to strive to introduce the contrary to such *Inclinations*. Amended and bettered such Persons may be, but totally cured they rarely are; and in their own way they may prosper excellently, with less pains. I speak not here of Inclination to Virtue or Vice; for there is no Man so disposed, but he may be virtuous if he please, as shall be shewed hereafter. This of Capacities.

4. BUT the best Capacity, without Instruction by Precepts and Examples, to which are subservient Exhortation, Admonitions, Threatnings, Corrections, &c. is ready to spend it self upon low, mean, and many times vicious Employments: as the best Ground, except tilled and sowed with profitable Seed, produceth only ranker Weeds. *Satis novum prudentes (sicut Pasch. in vita Pybrach.) virtutis & virtiorum,*

greater Testimonies of Nature's Bounty, framing in themselves *Human Actions*, whereas Beasts work only according to their *own kind*. For even the nobler Faculties shew themselves betimes; *Fancy*, in imitation of others; *Memory*, in retaining what is imitated; and *Judgment*, in selecting certain Actions, and parts of Actions for their imitation, which are the Principles and manner of all Learning. I deny not, but sometimes there is such *Impotency*, or *Defect* in the Organs (which also I doubt not most frequently, if not always, to be a Disease, and often curable by a discreet Physician) as renders the Subjects, according to the degrees of the Indisposition, *unfit* or *incapable* of any Instruction; and that all labour bestowed upon them is lost: or at least so unapt are they, as it is not *tanti* to employ so much Industry as is requisite to render them, *indifferently*, like other men. Neither is this exact difference of Capacities always (in Childhood especially) so easily discerned, as it may be with conversation and tryal. Let the Educator therefore think himself to be but as a *Midwife*, who cannot bring forth a Child, where there is none; but where there is, can assist the Birth, though the Mother be sickly, and the Child infirm. And as it is loss of Labour to *sow* where there is no Soil; and as where the parts are meaner, the greater measure of cultivating by Instruction and Practice is requisite; by which even mean Parts may be bettered: So where there is a greater measure of Parts, *less* Institution and Exercise will advance in them a greater Harvest, and great Industry will raise them to *Admiration*. Of these several Degrees, it is diligently to be considered, that some have a *bare Capacity*, sufficient to be instructed, moving only as are they drawn; who, like *Bottles*, render no more than

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4. BUT the best *Capacity*, without *Instruction* by Precepts and Examples, to which are subservient *Exhortation*, *Admonitions*, *Threatnings*, *Corrections*, &c. is ready to spend it self upon low, mean, and many times *vicious*, Employments: as the best Ground, except tilled and sowed with profitable Seed, produceth only ranker Weeds. *Satis novum prudentes* (saith Pasch. in vita Fybraeh.) *virtutis & virtiorum*,

*vitiorum semina cum nascendi origine copulata, vi educationis, in alteram partem necessario emicare: adeo ut bonum esse non a natura datum, sed arte sit questum; ac proinde bene institui sit efficacius quam feliciter nasci.* His meaning is; That *Parts* are indifferent of themselves to produce Good or Evil; and great *Parts* (as *Themistocles* was told by his Master, *fili, tu nihil mediocre eris, sed vel magnum patrie lumen, vel magna pestis*) are fitted for great, whether good or bad, Undertakings; great *Errors* and *Wickednesses* proceeding only from great *Wits*. Education and Discipline from our *Manners*; and that only every one knows which he is taught. The *Faculties* of the Soul can work of themselves; but as not except upon an external Object, so neither to the utmost of their Power, without *Imitation*; nor in the best, i. e. the right and true manner, but by Instruction. We are born with *Hands*, *Feet*, and *Tongue*; and have by *Nature Power* to write, dance, and speak; yet none of these can we do, except assisted, sustained, and formed by either those, whom we see so to employ the same members; or by those, by whom we are, as soon as *Strength* permits, taught and moulded into such *Habits*. So all Men are born with *Reason*, but have not the use of it at first. And when we begin to serve our selves of it, it is so weakly, that we are easily overcome by *Sense*, which till then hath guided us. And, if at this dangerous *Conjuncture* we be not assisted, 'tis much to be feared our *Reason* will be but of small use to us: especially since we find great store of *Tracks* and *Encouragements* in the broad way of *Pleasure*; and therefore shall be unwilling to leave it for the narrow, rough, and unbeaten *Routtes* of *Industry* and *Labour*. It is true, that Persons of very great *Parts* can, out of their own *Observation*, (for so all Scien-

Sciences at first began) or when they arrive at Years of Discretion by the *help of Books*, (that is, other Mens Experience) advance *without a Teacher* to a considerable perfection. As *Lucullus* is said to have come into *Asia* an excellent General, who departed from *Rome* an *unexperien'd Soldier*. The same is also storied of the Lord Deputy *Montjoy*. Though, to confess the truth, these Instances are not very rare; for (which seems strangely absurd) there is no Art, to obtain which less diligence is used, than this of *Soldiership*, though of the greatest consequence. But we had lately a Person, who *without any experience in Navigation*, by Reading and Study, at the very first Essay of his Art, happily and discreetly commanded a Ship to the *East-Indies*. Some commend only *Practice*; others think *Reading* sufficient; both to blame: joined together they do best. *Reading* advanceth more, and sooner than *practice* alone. A Reader is more universal, better for *many things*; more accurate and observant in his Practice: A *Practicer's Knowledge* is in a shorter compass, in ordinary cases, and is longer before it come to perfection. *Reading* is *other Mens experience*, which by Meditation and Practice becomes *our own*; but it makes us somewhat *too exact*, and to expect all things should fall out according to our *Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with those Particularities and Circumstances which are either parts of, or inseparable from it. Though *Reading* however be good, yet 'tis best with those who have already had an *Instructor*; who can apply his Precepts and Advices to all Accidents, supply Defects, answer all Doubts, re-

trench



French Excess, inculcate what is neglected, call to mind what is forgotten, and set his Charge in the straitest and nearest way.

5. YET both *Capacity* and *Instruction* are effect-  
less without *Practice* and *Exercise*; which con-  
sists (according to the nature of the things to be  
learned) in *Meditation*, thinking, or contriving;  
*observing* others Practices; and actual trying and  
working. *Precepts* serve very well for a Guide;  
but advance not the Guided, except himself fol-  
low them; they facilitate the beginning and pro-  
gress, but the Person himself must set to his own  
Endeavour, if ever he intends to attain Perfection.  
Never have I seen Parts, how great soever, with-  
out Industry and Study to produce any Good:  
much Evil indeed I have known proceed from  
thence. Such Persons may prove sometimes *plau-  
sible Discourfers*, and of an agreeable Conversation, in  
ordinary Companies, for a time, till their *Stock*  
be spent. But it is Industry and Exercise, that  
renders a Man *knowing* and *solid*; that makes  
him not to fear to be asked a Question in what  
he professeth. And if *Industry* be necessary to  
great, much more to mean, Parts; which it bet-  
tereth and advanceth to Perfection and Honour.  
And since to have great natural Parts is not in  
our Power, but we must be contented with those  
which God hath given us; we must set our rest  
upon our *Labour* and *Industry*, for correcting our  
bad, bettering our indifferent, and perfecting  
our good, *Inclinations*. And of this (the use and  
profit we make of our Talents) must we give a  
severe Account. Nothing *changeth* Nature, but  
another Nature, *Custom*; not force, not reward,  
not passion. Our *thoughts* are according to our  
*Inclina-*

## Chap. I. Of Education.

9

*Inclinations*, our *Discourse* and *Speeches* according to what we *have learned*, but our *Actions* according to what we have been *accustomed*. How often do we see men promise, vow, engage, yea and resolve to change, *v. g.* an ill habit, and yet continue to do as they did before? How many see we daily, who began well, and, as long as they took pains, profited exceedingly; but when trusting to the goodness of their parts, and that small stock of Knowledge laid in before, not improving it farther, but giving themselves liberty of Mirth and Pleasure, have not only *not profited*, but *bankrupted* also, and lost their *principal*? Besides, Industry and Exercise of themselves render us thinking, vigilant, attentive, provident for all Cases, and Accidents; *lay up* a treasury against all Events; *prevent* Surprizes; and *make* us familiar, and ready to all that may happen. But by Idleness, and Pleasures, the *Spirit* is *relaxed*, the *Understanding* *unbended*, the *Fancy* *overthrown with Rust* and *Rubbish*, and the *Memory* *perished*.

6. THESE two last (*Instruction* and *Practice*) are comprehended in *Education*. There is but *one way or manner of learning*, be the subject whatever it will. In *manual Arts* the Master first *sheweth* his Apprentice what he is to do, next *works* it himself in his presence, and gives him Rules, and then *sets him to work*. The same is the way of breeding a Gentleman or a Scholar. The Educator prescribeth his *End*; gives him Rules and *Precepts*; presents him *Examples* and *Patterns*, and then *sets him to act* according to what was before taught him. And if the Educated apply himself seriously to meditate, contrive, observe his Copy, and be content to be admonished and corrected when faulty,

faulty, he will, no doubt, arrive to the intended Perfection; which is to *perform his duty with ease, readiness, and delight*; i. e. to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that it, as she, works without Deliberation, and is indisposed to the contrary, as a good *Musician's* hand consulteth not what String to touch, but runs to it as readily, as *Nature* doth to the proper Muscle, when she would move a Finger: Only in this they differ, that *Nature* God hath given us, *Art* is of our own Acquisition; *Nature* is perfect at the first moment, *Art* is not obtained without Study and Industry. And the *earlier* we begin, the *better* it is. For should we suffer young Men, as they say of *Hercules*, to chuse *Virtue* or *Vice*, Labour or Pleasure, when they come to *Years of Discretion*; and in the *interim* let them spend their *Youth in the Vanities and Follies* that Age suggests to them; is not this that wherein the Devil-tempted our first Parents, presenting them the excellency of the Knowledge of *Good and Evil*? whereas it had been much better to have known *Good* only, and left *Evil* to have been understood by the Examples of such as would not consider. But into what *hazards* are these uninstructed Persons cast, should it please God to cut them off in their *Youth*? It is not as if they said, Let them habituate themselves in *Vanity, Idleness, and Folly*, that they may afterwards judge better of *Virtue*, i. e. of that whereof they have no Experience? How can they chuse *Good*, since they know not what it is? and every one must follow and embrace what he knows. Shall we let them first vent their *Malice*? But by practice it increaseth: let them defer their choice till they may make it with *Discretion*? but without teaching they will never come

to Discretion. For every Habit, especially when according to a natural Inclination (as these are by reason of the remainder of that evil, left in us for our exercise) hurries them violently, and at length irresistibly also. At best; suppose a Child should escape accidentally, i. e. by the care of Parents, or his own naturally good Disposition, this Rock; yet those who start late, are so far behind, that when they should be ready for Employment, they are learning the Principles of it; and are surpriz'd and at a gaze where to begin. The great Inclination of Youth is to Pleasures, and that either to Idleness and Sleep, whence proceed Inconsideration, Carelessness, Hatred of Labour and Thinking; or else to Eating, Drinking, or the other Lusts of the flesh. And all these, indulged and accustomed, grow stronger, and at last inextirpable. For they end in habitual Sin, darkness of Understanding, and extinguishing the light both of God's Spirit and Reason. *Virtutem* (saith *Pasc. vit. Pibr.*) *nisi in primæva germina, dum tenera sunt & mollia, instilletur, frustra in adultis requiras.* The reason why we see so many old men Fools, is, because we see so many young men unlearned. Those who are employed in Missions for converting Nations to Christianity, find little Fruit in treating with antient Men. It is also necessary to get an habitude of Virtue and Knowledge in Youth, that in that Age, when our Understanding fails us, we may do nothing unbeseeming us. But the force of Education is seen in nothing more, than that whole Nations, from Age to Age, continue in the very same Customs and Manners: and to change these, especially to the better, is a difficulty even beyond Imagination. Those who  
are

are brought up in *Wars*, are active, restless, violent, ungovernable but by force; brought up in *peace*, lazy, unexperienced; in *trade*, subtil, interested, covetous; amongst *poor men*, mean-spirited; amongst *idle persons*, good for nothing. Again, were there a *City* consisting of *Subjects without Education*, what a *Confusion* would it be? without *Obedience*, without breaking their own *Humors and Passions*, every one following his own *Lusts*, without regarding any other, without *Discretion*, *Civility*, even without *Humanity* it self. 'Tis good *Education of Youth*, that makes virtuous *Men* and obedient *Subjects*; that fills the *Court* with *wise Counsellors*, and the *Commonwealth* with *good Patriots*. Even *Trees*, if not cultivated when young, change their *Nature* into *Wildness*; and *Beasts* grow fierce and resty if not tamed and broken in *Youth*. Nature is bettered, and made useful by *Education*; and what our *Industry* produceth in us contrary to *Nature* is stronger, and converts *Nature* into its self. To neglect *Instructions* is to want other *Mens Experience*, and to begin again at the very *Foundation* of every *Art*, or *Science*; which being by little and little advanced, and not yet perfected; he much hinders himself that takes not advantage of the height they are already arrived to. And not to exercise *Parts*, is to lose them; and not to use them to the best, is to debase and vilify them. For they whose *Spirit* suffers them not to be idle, and yet are not instructed to the best advantage, fall upon *Trifles*, *Turning*, *Watch-making*, *Hunting*, or worse. One I have read of brought to *Alexander*, who by many years *Practice*, had attained the dextery of throwing a small *Seed* through a *Needles Eye*. The King for



for a just reward gave him a Sack full of those Seeds. But *Matth. Huniades*, the Warlike King of Hungary, was more severe with him that brought him a Wooden Coat of Mail, wherein was not one Ring wanting, a Work of Fifteen Years; for he commanded him to Prison for Fifteen Years more, to expiate for so much Time and Parts spent in so fruitless an Employment. We have read of Princes that have spent their Times and Delights in frivolous and low matters: catching Moles, haltering Frogs, hunting Mice with Humble-bees, making Lanterns, Tinder-boxes, and other such like Manufactures, fitter Work for those that measure their Time by so much the Day.

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## C H A P. II.

*Of the Duty of Parents in Educating  
their Children.*

I. **I** Desire Parents would seriously consider, that Education of their Children is not left to their Pleasure, but a Duty imposed on them. God, the great Father of us all, deposited the Children in the Fathers Charge; and provided by his Laws, and Threatnings, they should be revered and obeyed by them. They are part of your selves, and what you do for them is indeed for your selves. You expect Honour by them at all times, and may sometime also stand in need of their Help. 'Tis what you either have enjoyed from your Parents, or lament your loss by their neglect. You have brought forth Children into this World of Misery and Trouble, and will you so leave them? Will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death be taken away from the future Evil, if you refuse to fortify them against it. You provide them Estates; to what purpose, if you also procure them not Parts to use them? By that you appear to be their provident Parents, but by this you are parallell'd to their good Angels, in taking care and watching over them.

BUT I will speak no more of this: for though there be some inhuman and irrational Parents, that desire their Children should be like themselves

Selves ; and think their own Honour and Respect eclipsed, if their Sons be wiser or worthier than they ; and are contented their Children be wicked, least their own actions be reprov'd : some also, who for covetousness, neglect, or ignorance, will not bestow good Education upon them ; yet there are so few of this sort, and their Error so manifest, that it needs no further Discovery.

ANOTHER and not inferior *Error of Parents* there is ; that out of I know not what *tenderness*, they are unwilling their Children should undergo such *Hardships* and *Severities* as a good Education doth require. Which is, as if the *Mother* should not suffer her new-born *Infant* to be molested with the Pain of *Swathing* and *Binding*, till it grows better able to endure the Torment. Many Parents are afraid their Childrens *Spirits*, i. e. their *Obstinacy* and *Pride*, should be broken with due Correction, and harsher chiding.

BUT the greatest, and most general *Error of Parents*, is ; that they desire their Children to be more *plausible* than *knowing* ; and to have a good *Mein*, rather than a good *Understanding* ; or at least, to have both together ; to employ the same time to acquire serious *Studies*, and *A-la-modeness* : to study *Gravity* and *Levity* ; *Gallantry* and *Philosophy* together. But (besides what I said before, if these come in competition, Pleasure will certainly carry the Cause ; but more time bestowed, and greater Proficiency shall be made in that, than the other) it seems to me little less than impossible, that *two things so unlike*, if not contrary, should be *together attended* (one hour of Pleasure obliterating more, than three of Study will imprint ;) that two so differently

rently commanding *Masters* should be obeyed. If the Soul can apply it self to such *dissonant Studies*, why may not the Eye also, at once, aim at two *opposite Marks* ! The *Gallants* chiefest Study is to *spend* his time ; the *other's* to *save* it : the one is for living in *pleasure* and *mirth* ; the other, in *labour* and *seriousness*. The one for *adorning* and *trimming* himself, to visit, game, play, &c. the other for *watchfulness*, *industry*, *devotion*. In sum, the one placeth his Design to be comformable and acceptable to those, who *understand least* ; to some such silly Women and Ladies, from whom if you take *Vanity*, nothing remains ; the other strives to approve himself to God, his *Holy Angels*, the Example of all *worthy and wise Men* of the *past* and *present Age*. Why are *Rich Cloaths* but to be *shown* ; *shown* to them, who best *understand* them ? They best *understand* them, who *mind nothing else* ; who can judge of every *Punctilio* of the *Mode* ; and can read a *Lecture* upon a *Knot*, or a *Ruban*. Besides *Gallantry* is ridiculous, except accompanied with *Formality* of *Conversation*, *Punctuality* in *Dancing*, *Visiting*, *Courting*, which inevitably engage them in loss of *Time*, *Folly*, and averting the *Understanding* from serious and useful *Thoughts*. And this is as *consentaneous* to *Reason*, as *Experience* ; for the Soul is *fortified* by *Introversion* upon it self, continual *Meditation*, and reflecting upon its *Operations*, *Faculties*, and the *Objects* therein reserved : whereas all *sensual Pleasures* call forth the *Forces* of the Soul to the outward *Parts* and *Members* of the *Body* : whence proceeds that *continual Combat*, so much spoken of both by *Philosophers* and *Divines*, between *Sense* and *Reason*, the *Body* and the *Soul*, *Wisdom* and *Pleasure*.

METHINKS therefore Children should be educated to all *Severity* of Labour and Virtue; and to this *Outward Politure*, by the by only; to make *those* their *Study and Employment*, and to regard *these* so much as not to be offensive to those they converse withal. *Pleasure and Recreation* indeed is so far necessary, as to keep up the strength and alacrity of the bodily Forces, without which the Soul cannot work. But I speak not of these at this time, but of that, which is esteemed a part of *Business*, and Employment. *Cyrus and Darius*, great Captains and wise Men, ruin'd their Families and Monarchy, because they educated their Children after the *Median Fashion*, i. e. amongst their Wives and Women; who never suffering them to want any thing, nor to be contradicted, their *Delicacy* made them *slothful and languid*; the *Slavery and Flattery* of those about them rendred them *haughty and imperious*. So that they could neither labour with *Chearfulness*, nor command without *Arrogancy*; that made them contemptible, as *effeminate*; this odious, as *insolent*. I wish the *Persians* were the only faulty in this matter. Whoever would educate a Child to *Folly and Ruine*, must give him his own Will; not suffer his Humor to be contradicted; be careful that he never come in *Danger or Hardship*; that he be above Labour and Industry; and every day's Experience shews us, that *Fortuna, quem fovet, fatum facit*.

BUT it is very considerable, contrary to the *Persians*, that many great Princes have brought up their Children to *Industry and Hardship*. *Eginhartus* saith of *Charles the Great*, *Liberos suos ita censuit instituendos, ut tam filii, quem nepotes, primo*



mo liberalibus studiis (quibus & ipse operam dabat) erudirentur. Tum filios, quamprimum aetate patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias Lanificio assuescere, coloque ac fuso, ne per otium torperent, operam impendere, atque ad omnem honestatem erudiri fecit. Augustus wore the Cloaths spun and made by his Wife, Daughter, and Grand-children, as *Suet.* informs us. *Monsieur de Rhodex* thus describes the Education of *Henry the Great* of France. His Grand-father would not permit him to be brought up with that delicateness, ordinarily used to Persons of his Quality; well knowing, that seldom lodgeth other than a mean and feeble Spirit in an effeminate and tender Body. Neither would he allow him rich Habilements, and Childrens usual Trifles; nor to be flattered or treated like a Prince. Because all these things are Causes only of Vanity, and rather raise Pride in the Hearts of Infants, than any Sentiments of true Generosity. But he commanded, he should be habited, and educated like the other Children of that Country; that he should be accustomed to run, to leap, to climb the Rocks and Mountains; that by such means he might be inured to Labour, &c. His ordinary Food also was course Bread, Beef, Cheese, and Garlick; and he often went barefoot, and bare-headed. The same Care was taken by whole Nations, especially such as were of a Military Constitution. The *Lacedemonian* and other ancient Nation's Customs are to every one known. *Olaus Magnus* describes the manner of the Education of the Nobility of the Warlike Nation of the *Goths*, l. 8. c. 4. They were accustomed to endure Beating and Wounds, to change of Heat into sudden Cold, to suffering of Fire and Frost, to lying upon Boards, course and uneasy Cloathing, strong, but ordinary Food, violent and wearisome Exercises according

## Chap. II. Of Education.

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ording to every Age ; such as riding, darting, shooting, wearing heavy Arms, especially Helmets, Shields, Spears, Boots and Spurs, swimming on Horseback, and in Armor. I shall not instance in any more, for fear of seeming too much to upbraid the present Delicacy.

2. THE Duty of the Parents therefore is, first to begin betimes ; for very frequently the blandishment of Nurses, and the foolish, vain, or evil Conversation of those about them, leave such Impressions even upon their Infancy, as are difficultly defaced, even when the Child arrives to Discretion, and Maturity. Besides, the Nurses form the Speech, the Garb, and much of the Sentiments of the Child. The ancient Romans (saith Quintilian) when a Child was born, put him not out to an hired Nurse, but brought him up in his Mother's Chamber, under the Eye of some grave and virtuous Matron, chosen out of the Neighbourhood, who was to have him continually in her Presence. " *Cōram qua neque dicere fas erat quod turpe dīctū, neque facere quod inhonestum factū videtur : Ac non studia modo, sed remissiones etiam, lususque puerorum sancta quadam gravitate ac verecundia temperabat, &c.* And so considerable was the Education of Children thought to be, that, as he saith, *Cornelia* the Mother of the *Gracchi* ; *Aurelia*, the Mother of *Augustus Cæsar* ; were Governesses to great Men's Children.

3. SECONDLY, though a discreet and careful Nurse be provided, yet let not the Father remit his Diligence to wean him betimes ; nor permit *Tenderness* to overcome his Judgment, or his present false, the durable and perfect, Love ;

but hinder, as much as is possible, the *sowing* of evil Seeds, and prevent the very first beginnings, and *sproutings* of bad Actions. There is indeed no Man that seeth not the vast difference in Childrens *Inclinations* to Virtue or Vice; how easily some are *advised*, how difficultly others *restrained*, even by Correction. There remaining in every one somewhat of that *Pravity* derived to us from our first Parents, inclining us as much, if not more, to Evil, than to Good; yet some more violently than others. Which *Inclinations*, though they render us not *Guilty*, (the Sin being washed away by Baptism) yet our *consenting* to them is *Sin*, as our resisting them is Virtue; and our fighting against and overcoming them, is the great *Employment* of our Life. And truly were it not for *Evil Examples* and *Counsels*, or at least for *want* of good ones, the Victory would not be so difficult, as we commonly suppose, and find it; nor the difference of *Inclinations* so manifest. For thus much must be acknowledged *to the Glory of our Maker*; first, that as every Constitution hath a Disposition to Evil, so that very Disposition is contrary to another Evil, to which the indifferent would be more obnoxious; and Secondly, inclineth also to the neighbouring good; every *Defect*, by the wise ordering of Providence, being *ballanced with another Advantage*; as proneness to *Anger* prompts also to *activeness*, and hardness to attempt difficulties; the slow, and phlegmatick, are also *perseverant* and constant in their Resolutions; that which *disposeth to Lust*, suggests also *persuasiveness*, plausibility, and chearfulness: *Desire* produceth *Industry*, *Fear* breeds *Quiet* and *Cautiousness*. And by the way, let this be remembered.

membred, that it is much easier to bend a natural mis-inclination to its neighbour Virtue, than to its opposite : as an angry Person is easier perswaded to *Activeness*, than *Meekness* ; the *tenacious*, to *Frugality*, rather than *Bounty* ; *Obstinacy* to *Constancy*, *Fawningness* to *Complaisance*, and *Ignorance* to *Obedience*. So that any one becomes Evil rather than Good, is not so much the fault of his *Constitution*, as the *perverseness* of his *Will*, following the *Suggestions* of *Sense* rather than the *Dictates* of *Reason*. 'Tis *Pleasure* in *Children*, that recommends the Evil, and warps them from the Good : 'tis *Inconsideration* and *Solly* more than the *Difficulty* or *Unnaturalness* of *Virtue*. And if there be any such Man, as without delight or interest, pursues bad rather than good ; he wanteth either the *Reason*, or *Desires* common to all mankind. Nor did wise Law-makers institute *Reward* and *Punishment* to constrain Men to do against *Nature* ; but to equiponderate the *Prejudices* of *Pleasure* and *Instrest*, i.e. to countenance *Reason* against *Sensuality*. I cannot forbear setting down a notable Saying of *Quintilian*, cap. ult. *Natura nos ad optimam mentem genuit ; adeoque discere meliora volentibus promptum est ; ut vere intuenti mirum sit illud magis, malos esse tam multos.* And *Seneca*, *Nihil est tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat assidua meditatio : nullique sunt tam feri & sui juris affectus, ut non disciplina domentur. Quodcumque sibi imperavit animus, obtinuit. Sanabilibus ægotamus malis, ipsaque nos in rectum genitos natura, si emendari voluerimus, juvat.* Thus they out of the strength of their *Reason* and *Experience* : Perhaps also they had learned so much from *Socrates*, who by his own *Example*,

ple, shewed, that even the worst Disposition was conquerable by Reason. And this to the Shame of so many pretended Christians. But how would they have glorified God, had they known the advantage given us by Grace and his Holy Spirit, always ready to assist our good Endeavours? Though Seneca seems to have discerned some glimpse of that also. Ep. 41. *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator & custos. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab ipso, surgere? ille dat consilia erecta & magnifica.* O pie Domine, O Salvator bone, saith Salvian, l. 7. *quantum per te efficiunt studia Disciplina, per quæ mutari possunt vitia Naturæ!* And speaking there of the Africans, he saith, *Adeo exclusa natura originalis sinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The Sum is, Though all Dispositions be not equally good, yet the worst may, by the industry of the Educator's, and God's Grace, never wanting till refused, be so reformed and bettered, as to be able to do God, his Prince, and Family, Honour and Service. And the greatest forwardness and worst inclinations, we find in Children, are conquerable; and when actually overcome, those very Persons may better succeed, than the more facile and complying. Only, as I said, let them be taken betimes: and the rather, because it cannot be known but by experience, how any Child's disposition may prove and shew it self. But if instead of rectifying his evil Inclinations, any one indulge; and instead of bridling, encourage it; he makes it his Master. Whence come those irregular and extravagant Desires and Actions, which we see in many Persons, of stealing, drinking, inconstancy, and the like.



4. MY third Advice is, That Parents would have their Children (as much as they can) under their own Eye and Inspection. By this they shall be preserved from *Evil Companions*, Imitation of bad Superiours, their Counsel, Discourse, and such like; but more than all, from indiscreet, impertinent, unmanaged *Servants*. For Youth not having the Judgment to measure it self from its own Actions, knows it only by *Reflection* from others *Relations*; and thinks it self such really as a fawning Servant represents him. And Servants, who are usually brought up in that *low Condition*, and have their *Thoughts* and *Speeches* suitable, cannot be fit Companions to a *Gentleman*. But above all, the Example of the Father is of greater Force to educate a Son. *O te beatum Adolescentem* (Plin. lib. 8. Ep. 13.) *qui eum potissimum imitandum habes, cui natura te simillimum esse voluit!* The Father's Actions *authorise* the same in the Child: nor can the Father chastise him for what he himself is guilty. Great Care must the Father take therefore, lest he give any bad Example either of *intemperate Anger* with Servants, or of using any evil, obscene, or *undecent Words*; and to be such as he desireth his Son should *represent* him. It concerns him also to *overlook* even his Governor and Educator, when he is of Age to stand in need of one, both to keep him to his Diligence, and create Authority to his Instruction. *Cato*, though he kept a Master expressly for his Son in his own House, yet did himself also frequently teach him. So did *Augustus* his Grand-children, *Caius* and *Lucius*. The great *Theodosius* used frequently to sit by *Arsenius*, whilst he taught his Sons *Arcadius* and *Honorius*; to whom also he commanded

ed such Respect to be given by them, that surprizing them once sitting, and *Arsenius* standing, he took from them their *Robes*; and not till after a long time, and much Intreaty, restored them. And if the Father and Family be of good Example, it seems to me best to Educate him at Home, and leave him in his first Bed, till he have taken some Root before he be transplanted. If the Child be of a soft or of an haughty Disposition, or the Family of Evil Examples, 'tis better to send him Abroad betimes. But generally, the best place of Education seems to be amongst Companions (as near as may be, his Equals) at some distance from Home; but whither he may repair every Night, or very frequently. If this cannot be, then with Companions in his Father's House; for to teach one alone, besides other Inconveniences, is extremely tedious both to Master and Scholar. For want of these Opportunities the next is at a Publick School; but then great Care is to be had that the Family, where he sojourneth, be of good Example. And much better would it be for him there to have a Pedagogue (which in those Countreys, that abound with Clergy, is seldom omitted) i. e. one somewhat versed in Learning; who may continually attend the Child, see to his Repetitions, and the performing his Tasks and Exercises, model his Manners, and preserve him from danger, and the like.

5. PARENTS also, fourthly, ought to guide them, as much as is possible, with kindness and affection; endeavouring to convince and persuade them of the excellency of Labour, Seriousness, Learning, Virtue, Sufferings, and the like; and denying what they think not fit to grant them with  
sweetness

sweetness and love; and even *chastising* them with sorrow, and for Vices only; in things indifferent giving them liberty. In *bodily sicknesses* the Patient is the first who desireth the Cure; but the *distempers of the Mind* are to be discovered and perswaded to the Patient by Reason and good Admonition. Neither must the Father *destine* his Child to such an Employment as himself thinks fittest to serve his other occasions. Though most mens Parts are capable of many Employments, yet are many less disposed to one than another; and so much, as it is not worth the time and labour many times (as is said before) to endeavour the change of such Inclinations. Consider therefore both his *Disposition*, and the nature of the *Calling*, i. e. what Faculties it chiefly employs; and whether those Faculties be most eminent in the Subject; and so fit them together; and you shall not need to fear their corresponding to your care. However, if after all your Endeavours they prove not to your desire (as many times it happens) *murmur not* against God, who *permits them to miscarry*, either that men may take notice that all well-doing is from his Grace, not our Wisdom; or that your Faith and Patience may be tried, and your self purged from all human and secular Affections and Interests; or that some Faults in your self may be punished in them.

## C H A P. III.

## Of the Educator.

1. **T**HE Father's greatest diligence is seen in chusing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one to be chosen, or any one desires to render himself such, being *instead of a Father* to his Charge, ought to be, first, *religious*, virtuous, and grave, both *himself* and *family*, that he may give good example, and not need to fear that his *Scholar* resemble him. He must therefore be sure to live with *greater severity* than he exacts of his Charge. Then also may he hope by his *Prayers* to obtain a blessing upon his Endeavours; and (performing his duty as in the sight of God) to give up his Accounts chearfully, and receive his Reward from him.

2. **PRUDENT**, and discreet, as to proportion and accommodate himself and Knowledge to the Spirit and Capacity of Children, so especially to observe his Child's *Disposition*, and to know what it will produce. For many times the Medicine is to be applied to the *Disease*, not to the *Symptom*. Not too severe, nor too indulgent; not too austere, lest he affright; nor too familiar, lest he become contemptible to his Charge. For *Young-men* understand not much the reason of his Demeanour. He must praise without Flattery, chide without Contumely, and correct without Passion.

*Passion*; be *cheerful* without *Levity*, *affable* without *Fawning*, *grave* without *Morosity*, and *merry* without *Folly*.

3. PATIENT, *humble*, and *meek*, to pass by, dissemble, and bear with, many Impertinencies, Dulnesses, Forgetfulnesses; to *endure* many Affronts, Contempts, Passions, and sometimes very evil Words. *Not to despond*, though Success answer not his Industry; for Almighty God gives Grace when he pleaseth, nor doth all *Seed* immediately *sprout*: however, he shall be rewarded, not according to the others Proficiency, but his own Industry and Sincerity.

4. MASTER of his *Tongue*; for that is his great and universal *Instrument*. Besides, the Speech of the Master *authoriseth* the Child's Imitation. He must therefore religiously avoid, not only all wicked, profane, and obscene; but also all undecent, all passionate, all hyperbolical, superfluous, customary, vain, Speeches; knowing that the greatest Reverence is due to Children.

5. DILIGENT, making it his business to assist and better his Charge, to observe all his Motions and Speeches; for though all cannot be amended at once, yet no Default is to pass unregarded; least that *Connivance* authorize the committing it, and the frequent committing produce an *Habit*. Yet let him not so trust to his own Industry, as not by continual Prayer, to recommend his Employment to the Giver of Success.



6. NOT *covetous*. Especially let him not fancy to himself the making advantage by insinuating into the *interest* of his Charge, for that breeds *Jealousies* at least; nor into his *Affections*, for their Gratitude is writ in sand, and their Passions change with new Objects. Besides, after a while he will be look'd upon as impertinent, and exercising ridiculously an obsolete Power. If, besides these Qualifications, he have *experience of foreign Parts*; if he understand *Learning and Sciences*; if well-born, of a good *Presence and Address*, and wear his *Cloaths handsomely*, it will admit him into the respect of his Charge, and facilitate the performance of his Duty.

7. IN all times, great care was taken for providing good *Educators*; for they said, it was better to *prevent Vices* than *punish them*. And in most States the *Magistrates* appointed them; nor was it lawful amongst many Nations for Parents to employ any others, or educate their Children, but in publick. The *Canons* of most *Churches*, since Christianity, have charged that Election upon the *Bishops*, and that with so much Reason and Prudence, that the contrary practice hath once, and is even now ready to endanger the ruin of this Government. The *ancient Persians* (despairing to find all requisite Accomplishments in one) had usually four distinct Persons to educate their Princes; one (who hath also the inspection over both Masters and Scholar) to instruct him in Religion, and the Worship of their Gods; a second to teach him moral Virtues; a third to perfect him in the Laws of his Country; a fourth for  
Arms

Arms and War. And though this be above the capacity and reach of most Subjects; yet by it every one may see what is perfectest, toward which he may advance as his estate will bear. And let them be sure of this, that if they will have the best *Educators*, they must very liberally encourage them; for worthy Persons will not labour without considerable Rewards, both of Means and Respect. Besides, the Gratitude of Princes and great Persons to their Educators, invites others to fit themselves, and to undergo that laborious and hazardous Employment. *Alexander* the Great built up *Stagyra* for *Aristotle's* sake, and spared *Lampsacus* for *Anaximenes's*. *Augustus* bestowed great Honours upon the Person and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Arenus* his Master in Philosophy. *Trajan* dignified his Master *Plutarch* with the Consulship. Memorable is the Piety of *M. Aurelius*, who made *Proculus* Proconsul; and took *Junius Rusticus* with him in all his Expeditions, advised with him of all his both publick and private Businesses, saluted him before the *Præfetti Prætorio*, designed him to be second time Consul, and after his death, obtained from the Senate publickly to erect a Statue to his Memory. *Tantum autem honoris Magistris suis detulit, ut imaginis eorum aureas in larario haberet; ac sepulchra eorum aditu, hostiis, floribus semper honoraret*, said *Capitolinus*. See the Gratitude of *Gratianus* to his Educator *Ausonius*, in his Epistle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did also *Theodorick*, *Cassiodorus*; making him his Counsellor and Confident. So did *Otho III.* *Gerbertus*; for whose sake, *Et ut habeat Magister quod Principi nostro Petro a parte sui Discipuli offerat*. *Otho* gave the Church, to be disposed of by his Governour, eight *Comitatus*,

*Comitatus*, or Counties, *Pesaurum*, *Famum*, &c. *Will. Conq.* made *Lanfrank* Archbishop of *Canterbury*. *Laur. Medices* greatly enriched *Joh. Argyropilius*, and *Marsilius Ficinus*, his Educators. And truly it seems to me, that one of the greatest *advantages of Wealth* is, that thereby may be procured better *Education* than those can have, who are not able to requite a worthy Person. And the greatest Treasure Parents can leave their Children is good Education; for that procures all the rest, Wealth, Honours, Virtue, Wisdom and Happiness; but to provide them Honours and Riches without this, is to put Arms into their hands to their own ruin.

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## C H A P. IV.

*Of the Educated.*

**T**HE Educated cannot perform his Duty, unless he know the Aim and Scope of his Employment, *i. e.* unless he consider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we suppose, that no *Man* cometh into this World either to be idle, or follow and enjoy only his own Pleasure and Humour; but to be serviceable to his *Maker*; who (acting-as a rational Agent) maketh nothing for our, but himself; and out of his infinite Favour to us, is pleased to honour us so much, as both that some way we may do him Service, and thereby also in the highest manner advantage our selves, by advancing his Kingdom and Interest, *i. e.* by doing good (for God is the Universal Good) both to our selves and others. There is no Exception even of the greatest Prince from that general Burden laid upon us by God himself: *In sudore vultus tui vesceris pane tuo, i. e.* Every Man is to have some laborious Employment, either of Body or Mind, which is to be his *Calling*, and of which he is to render a strict and severe Account. *Solomon's* Princess eats not the Bread of Idleness. *S. Paul* laboured. Our Lord's whole Life was divided in *Labores* and *Dolores*. The greatest Prince is obliged to the greatest Observance; and some have accounted themselves but as the general Ministers or Stewards of their Subjects. The *High-Priest*

*Priests among the Jews had, and the Grand Seignior at this time hath a Trade, at which (as I am informed) he is to labour every day; which is for no other intent, but to mind him of this general Obligation. And good reason this is; for there cannot be imagined such a difference amongst Men, all of the same kind, made all of one mass, having the same Entrance into, and Exit out of, this Life; that some should be born for pleasure only, others for labour; some for themselves only, others for the Sustentation of them in their Idleness.*

2. *THE greater means and opportunities any one hath of glorifying God, the greater Duty and obligation lieth upon him. The reason is plain; it is God that bestows all good things; who being no Respector of Persons, gives to every man to profit others. And the more he (as the Husbandman) sows, the more he expects to reap; more from him that had five Talents, than from him that had but two.*

3. *WHATEVER a man enjoys, enabling him to glorify God, and to do good to himself, or others, is a Talent; as Strength, Health, Parts, &c. also whatever gives him greater Authority, as Riches, and Honours, or Reputation, the two foundations of Nobility; which rendering them eminent and conspicuous above other men, sets them also at least as Lights and Examples to be followed by their Inferiors.*

4. *PERSONS of Quality therefore, besides the obligation of private men, have others also particular and peculiar to this condition. First,*

as *rich men*, they are to make all the advantage they can for bettering themselves and others by their *Riches*. They are God's *Stewards* after they have taken what is necessary or convenient to themselves and families ( the better to perform such duties ) *not for Luxury*, delicious fare, or fattening themselves, as Beasts are for the day of slaughter; *nor for accumulating Wealth*, the rust whereof will corrode their Consciences, as fire would their flesh; *nor for furnishing their vain Pleasures*, or extravagant desires; but *for providing for the Poor*, ( the immediate and particular care and charge of Almighty God ) many of whom he hath left in worse condition than the Beasts and Fowls, were they not referred to these *Treasurers*; but *for publick and magnificent works*, which exceed the Ability of meaner Persons: Besides, that Charity and Generosity are ingenious to invent many ways of assisting others.

SECONDLY, As *Masters of numerous Families*, they are to provide for their several Relations, Wife, Children, Servants, Neighbours; and not only *temporal*, but also *spiritual* Supplies. Every *Family* being a little *Church*, and every *Master* of a Family a *Magistrate* within his own Walls, to govern, advise, direct, reward, and punish, those under his charge.

THIRDLY, As *Members of a noble stock*, they are to advise, assist, and benefit also their Brethren and Kindred, to whom they have a more particular relation than to the rest of Mankind. They are also to correspond unto, and in themselves (as in a burning glass) concenter the Characters of their worthy *Predecessors*; and communicate



minate them, as well as their Wealth, down also with Advantage to their *Descendants*. And let them remember, that it is not less praise-worthy to *deserve* to be a Prince, than to *be* one.

4. AS the most considerable Members of a Commonwealth, they are engaged in more peculiar Duties towards the Prince, and his subordinate Magistrates; to know and obey the Laws, and assist towards the observation of them by others. Besides this, to fit themselves for such Employments as they may probably be call'd unto. Whether to be

*Courtiers*, and Domestick Servants to the Prince. Magistrates in Peace, Commanders in War.

Counsellors of, or Officers under, the Prince.

Employment in Foreign Parts, as Agents, Ambassadors, &c.

Or in the Church, as Clergy-men, Secular or Religious, Active or Contemplative. *Nec sic quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei*, Aug. de C. D.

5. THESE, and such like, are the Callings and Employments of Gentlemen; who, as you see, ought not to overvalue or think themselves better, because of their Wealth or Honour; but to have greater obligations. And as they may justly expect greater Rewards, because of greater Temptations; so are they to fear greater Punishments, because of greater Opportunities of doing Good; and because every Fault is more conspicuous and dangerous in them than in Inferiors. But besides, they must not forget themselves also to be *Private Persons*: But let their Publick Business be what it will; they will, and

and must have some time to themselves also to bestow on their particular Inclinations. Whereof, first, that is best spent, which is employed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any Employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is best employed which is set upon *ingenious Studies*; especially such as are beneficial and advantageous to the Publick; or such as poorer Persons are not able to support. Such are the *History* of his own or other Countreys, search of *Antiquity*, and *Languages*; *Natural History*, and Experiments; *Medicine*; *Foreign Laws*; *Mathematicks*; *Astronomical Observations*; *Mechanicks*, and the like: It being a noble Study to observe, how God governs *natural*, as well as *free*, Agents. Thus is *Solomon* praised for his knowledge in *Plants*; *Moses* for being versed in all the Learning of the *Egyptians*; *Daniel* was cheif of the *Magicians*; *Abraham* a great *Astronomer*; *David* and *Job* eminent *Philosophers*; *Avicen*, *Averroes*, and *Almansor* were all *Princes*; *Rodulphus* the *Emperor* gave his mind to *Jewelling*; *Gratianus* to making of *Arms*. But heed must be taken least those be made the *Principal*, which should only be *Accessories* and *Diversifements*.

6. NOW to all these the *Educator's* Care cannot extend, nor is it expected it should. But this he ought to do: First, to lay in his Charge the Foundation of Religion and Virtue. 2. To improve his natural Parts as much as he shall be able. 3. To ground him so far in such general *Knowledge*, as may be serviceable or useful unto him, till he be able in some measure to proceed in them  
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by his own Industry, and by them be also fitted for the other. 4. And lastly, to assist him in such particular Arts or Faculties as he seems most fit for, inclined unto, or likely to follow. But these not all at once, but as his judgment and parts are prepared to receive them; that being not superficially or slightly *painted* or *tinted*, but thoroughly *furnished* to all good Employments, he may have both ability and delight to pursue *by himself* the same *route*; and in his private studies *build up* that knowledge and wisdom, whose *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, than is usually allowed by Parents to that purpose. And perhaps it will not amiss here to advertise, that Governours be not too soon cast off. *Augustus Caesar* kept *Pofidonius* his Instructor with him till his old age; and when he had then desired of the Emperor to be dismissed into his own Countrey, where he might dye in quiet out of the traces and noise of the World; *Caesar* desired before his departure, to receive some good Rules from him for better governing himself; the Philosopher answered, That when he perceived himself angry, he should, before he undertook any business, repeat over the Alphabet; *Augustus* considering his Prescription, replied, That he perceived he had still need of him, and perhaps as much as when he was first under his Care; so refused to dismiss him, but gave him an Appartment in the Palace, better, and nearer to himself, increased his Revenues, and kept him with him as long as he lived.

## C H A P. V.

*General Directions to the Educator.*

1. **T**HE Educator having thus his *end* proposed, and his *matter* (the Educated) delivered into his hands, let him consider how to work this matter to that end. And first he should endeavour thoroughly to understand what parts and capacity, as also what *dispositions* and inclinations his Charge hath; *i. e.* how apt to, or averse from, this end. Next, how to frame and order these Dispositions; which to *correct*, which *restrain*, which *encourage*. For many times an unskilful Gardener spends much vain labour to gather out the Roots of *Summer weeds*, which would perish in the digging.

2. MUCH doth it concern the Educator to carry himself *discreetly*: For Young-men observe diligently, and censure severely, (when amongst their Comrades) and their Governours in the first place. His first care must be to steer evenly between *Mildness* and *Severity*. Yet making use of more or less of each, according to the disposition of his Charge, and the present Occasion. It requires great Judgment to join Sweetness and Efficaciousness in his Commands: not to advance into *Harshness* and *Morosity* on the one side, nor degenerate into *Softness* and *Laschness* on the other. *Harshness* is discovered in these and the like particulars. In enjoining things in themselves too difficult, unfeasible, unsupportable, or too hard for that person; or *commanding* obscurely,

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or equivocally, as if he were seeking an occasion to chide, or *enjoying* them too imperiously, and not shewing the Reason of his Commands ; in *not directing* him how to do them ; in *unseasonable urging*, and exacting them either in regard of the time, or the ability or disposition of his Charge ; in *pressing* all things great and small with the same Vigour and Importancy, or because it is his Command ; in *rejecting* all Reasons to the contrary, as Excuses ; and not hearing his Charge speak for himself ; in *shewing* himself jealous and suspicious, or to have an ill Opinion of his Charge, or giving occasion to suspect him morose, unsatisfiable ; or that all his Actions and Speeches, tho' dubious, are interpreted in the worst Sense ; in *exaggerating* all Mistakes and Errours into Sins and Crimes ; in *denying* all or most of his Deires, tho' the thing be reasonable or unprejudicial ; in *unseasonable*, nimious, opprobrious chiding, and such like.

3. REMISNESS on the contrary, shews it self in these things. *If he take* notice only of great and scandalous, not smaller or secreter, Faults ; *If what is well enjoined*, either because of the Educated's Unwillingness, or others Intercessions, be not, as it ought, exacted ; but either omitted, or changed into an easier ; *If he judge* Faults, because ordinarily committed, or his Charge is inclined to them, lesser than indeed they are ; *If he think* them incorrigible, and so go not about to rectify them ; *If indeed he resent* them as Faults, but chideth or correcteth not so much, as is sufficient to amendment ; *If, when he hath shewed* him his Faults, and that he is displeased with them, *he leave* the Amendment to the Young Man ; *If, to* please

please others, as the Parents, Kindred, Companions of his Charge, *he yield to a greater Indulgence than he ought; or, if out of Timidity, and fear of offending his Charge, he neglect his Duty.*

4. NOW to avoid both these Rocks, either of which is fatal; let the Governour be *resolute* to obtain his *End*, but *sweet* and *mild* in prescribing and exacting the *means*. To be sure not to let any Vice pass unreprehended, and according to the nature or danger of it, to be more or less eager; but for things *indifferent*, Indecencies, Fancies, little Humours, (which are neither vicious nor scandalous) to bear with them, till their turn come to be weeded out. Endeavour to beget in your Charge a *Perswasion*, that you reprehend or correct, *not out of your own Interest, Pleasure, or Passion; but out of a true, internal, sincere Affection*; which, if you really bear such towards him, will not be difficult. And if you can thus far advance, you may go a Step farther; *i. e.* breed in him an Affection toward you, (for Love begets Love) and then the great difficulty of your Work is past: in this also the Parents must assist. This must be increased by shewing your self at all times *concerned in his Interests*; *openly* taking part in, and justifying, his Quarrels, though *privately* you reprehend him severely, (for thus he sees you are careful of his Reputation;) by your diligent Care and Attendance on him when *sick*; and many other occasions will be suggested of honestly insinuating into his Affections. But take heed you *flatter* him not, nor *praise* him too much, yea tho' he deserve very well; for many times immoderate Praise makes him proud and insolent; many times also lach and negligent, thinking he hath



got applause enough, and needs no more endeavour; but, as if he had already hit *the mark*, *unbends* and throws away his *bow*. Indeed the moderate suffering of praise, is as great a trial of Wisdom and Prudence, as the Cupel is of Silver.

5. STRIVE also to *enamour* him of what you would teach him. For to him that doth *willingly* what he must of *necessity*, the proficiency is certain. To be a good and virtuous Man, consists almost solely in the Will: *Quid tibi opus est ut sis, bonus? velle*. Sen. Ep. 80. He that desires to be so, wants little of being so. And this is done by recommending your Commands and Instructions with the *Reason* of them; for when the *Judgment* is convinced, the *Will* surrenders of her self. I cannot deny but this is contrary to the practice of too many of our great *Schools*, where Children learn only, because it is *minus malum*; tho painful and troublesome, yet not so much altogether as perpetual chastisement. Many have doubted whether Children of Persons of Quality should at all be beaten, pretending it is slavish, and, if in another Age, injurious; that he who will not reform with chiding, will be also obstinate against beating. Tho there is no justifying those Masters, who think every thing lawful against that unresisting Age, who being over-burdened with numbers, make *Cruelty* pass for *Diligence*, and supply their want of *Care* with plenty of the *Rod*: as if they, who are committed to their charge, are abandoned to their *passion*; or as if reason were not to be used to those who are not yet Masters of it: Yet *corporal Chastisement* is necessary even for great Mens Children also, especially for such stubborn Dispositions as care not for *Shame*,  
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but are afraid of *Pain*. But not this till last of all. For the Educator is to try all means before he comes to that; Exhorting, Examples, Employments, Praise and Shame, promising, threatening, Rewards always before Punishments. Divers *laudable Crafts* also, and Deceits, are to be practised; as to commend him sometimes more than he deserves; or for what he hath not, but you feign to believe he hath, done. To let him know that you pass by many Failings in compassion to his age; to seem not to believe the evil related of him, but to nourish a better Opinion; to put his faults upon another, and exaggerate them in his presence; to declare the Punishment deserved or inflicted; to watch over him so as to hinder the acting of his evil Intention, without taking notice of it. It was also the custom to punish the young Prince's Favourite for the Prince. If these suffice not, try *smart chiding*; wherein take heed of *unbecoming* words, which a noble Nature many times resents long after, but all are apt to imitate towards others. Beware also of too importunate, or *unseasonable Reprehensions*; as either when the Offender is in Passion, or in publick, or your self in Passion; tho it be not amiss sometimes to seem so. Neither be *always* chiding, for that breeds Insensibility and Carelessness, and authorizeth his Fault by your own. *Nescio quomodo hoc ipsum, quod concupiscitur, jucundius fit eum vetatur, & contumax est animus (maxime puerorum) & in contrarium atque arduum nitens.* Indiscreet Reprehension is many times Recommendation of the Vice. Let *corporal Punishments* be the last Refuge; and when the rest, tried, are found insufficient; for what is done willingly is best done. Horses and Beasts are subdued by the rod; but Man hath a *free will*, which

(if possible) is to be gained by *Reason*. What we do for fear of Punishment we really detest; and, were we left to our selves, would not do it. Yet by accustoming to do it, tho for fear, the Bugbear, that caused our hatred, is driven away; and by little and little we acquire an habit of, and by degrees, a love to it.

6. TAKE all Faults, Vices especially, *at the beginning*, by preventing as much as you can all occasions and opportunities of ill-doing; as let him not frequent *Suspected Places*, not be abroad, tho with a Friend, nor be late from his Lodging, and the like. For tho he do at such time nothing blame-worthy; yet that *irregularity* indulged will breed *Inconveniencies* first, and *Faultiness* afterwards. *Plato* having chid a Young Man for a slight Fault, and he replying, 'twas no great matter, answered, but the *Custom* of it is. Tho he cannot amend all at once, yet he must not *settle* in any one. Many times also we see a Word cast in by chance, or in merriment, to have greater force than a formal Admonition. *Quintilian*, if any of his young Scholars committed a Fault, especially too bold and venturous, would tell him; that for the present he disliked it not, but for the future he would not endure it: so he both *indulged* their *Wit*, and *corrected* their *Errours*. *Ægre enim reprehendas quæ finis consuescere.*

ESPECIALLY beware of all *Obscene Discourse*, and those *equivocal Phrases*, which the wicked invent to express their Lust (*ingeniously* as they think) most *plausibly*, i. e. *dangerously*. As likewise of all filthy *Songs*, and *Libels*, wherein either the Magistrate, or other Person is taxed. Forbear also

also (chiefly if the Child be naturally timorous) all discourse of *Witches, Spirits, Fayries*, and the like; which intimidate the Spirit, and fill the Head with vain and frightful Imaginations. Also all fond *Romances*, whether of Giants or Love. Those seem to have taken their original about the time of the Holy War; when all Europe was upon the gog of fighting, to which they thought those fond Stories were very conducing; but these from later times, when *Courtship* and *Lust* were in greater account than *Arms* and *Valour*. But whatever they be, being but *Castles in the Air*, it matters not whether they are built for *Palaces* or *Prisons*; they have both a bad effect. For they impress upon Children, and (which is almost the same) upon Women, and weak silly Men also, *false Notions*. They are to the Mind what a *Fever* is to the Body, filling the Soul with preternatural, irregular Conceits, and hindering the *true Understanding* and *real Notion* of things as they are in the World; which *true Histories* set forth. They represent Actions by a false Glass, as in the idle Imaginations of silly and loose people. If wandring and insignificant Fancies in the Brain, (*Romances* in thought) be so troublesom to all well-minded people; to have such in *writing*, is certainly much worse. What a madness is it to increase these by suggesting more Nonsense? By *printing* our Follies, and *publishing* our Reveries? They shew us *Lust* instead of *Love*, *false Honour* and *Valour* instead of *true*; the *World in imagination*, for *that in reality*, agreeable Dotages, pleasant means to render men Fools. The most dangerous of *Romances*, are those, which are dressed up with all the artifice of good Words, Habits, Action, &c. on purpose to withdraw the Soul from Serious-

ness and Virtue, to Vanity and Filthiness; *Comedies*, I mean, which who with delight frequenteth, returns with the Passions and Humours there represented, shall I say? or recommended. The design of them is sensual Delight and Pleasure (to say no worse) which a good serious man looks upon as his greatest enemy: *Nemo ad voluptatem venit sine affectu; nemo affectum sine casibus suis patitur. Ubi voluptas ibi studium, per quod sc. voluptas sapit.* Terr. de Spect. Upon the same reason I would dissuade all Conversation with *Fools*. *Augustus* called Dwarfs and Naturals *monstra mali ominis, & natura ludibria*: as also with *Jesters*, *Buffoons*, and all such as accustom to, and study to procure, *Laughter*. A dangerous and pestilent sort of Pleasure, that renders the Mind's indulging it, like to this that causeth it, light, foolish, vain, and contrary to that Seriousness and Thinkingness requisite to Prudence and Gallantry of Spirit. When this Passion is over, reflect upon what caused it, and the manner of it, and you shall scarce find any action whereof you will be more really ashamed; as of that which Nature hath not suffer'd to be acted without uncomely motions of the Mouth and Countenance. *E impossibile* (saith *Danti*, p. 53.) *che sia pace o verita nella repubblica, se colui che governa e amico de buffonerie, & bugie.* And as it is in a Commonwealth, so in a Family, and in all Conversation.

7. LET him do every thing for a good end, and the best way. First, direct his *Intentions* aright, and by that means his *Actions* become *Virtues*; and (which is more) there will be insensibly implanted the very essence of Religion. To carry himself decently, tell him not, that the People will think better of him, that he shall be more accepted

accepted in Conversation; but tell him, *that* he ought to carry himself as the noblest and worthiest of God's Creatures. *To study and be diligent; not that* thereby he may arrive to Honours here, and be acceptable to great Persons, *but to do* God his Creator the more Service. To be plausible, not for bringing about little secular Designs, but to advance Virtue and the Glory of God by *his* Reputation. To be civil and affable, not to purchase the Love of Men, but for real Charity, and the like. To do his Actions the *best way* will breed a laudable *Ambition* in him to excel in that which is good. And since in every Age the same *Faculties* are employ'd, only the *Objects* changed, and the *Actions* of those Faculties not many; it must needs be, that our whole Life is but *re-acting* the same thing frequently over upon divers Subjects and Occasions. As the Fool personates the same humour, tho in divers Comedies; and tho sometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the same *Buffoon*. In *Infancy*, little Quarrels with their Brethren, Peevishnesses, Wilsulnesses, &c. are afterwards Angers, Hatreds, Envies, Prides, Jealousies; and a Sensibleness in *Youth* for a Gig or a Sugar-plum, is the same afterwards for Honour or Interest. And he is not the only wise man who discourseth of, or asteth, *great and high matters*; but he who speaks or doth, whatever it be, great or small, *pertinently*, and according to the nature of the Subject. Therefore let your Charge, even in his Youth, frequently *reflect* upon his own and others Actions, and *censure* them freely; that himself may be engaged to know to do better when the like occasion recurs. 'Tis *Generosity*, not to admire every thing he hears or sees (which some mis-



call Civilizy,) but to use his Judgment; to *discommend* as well as *praise*; nor to acquiesce in every Answer, but to seek for solid Reason, and, according to his Capacity, *Satisfaction*. Let him also in his Sports be prompt, diligent, active, subtil, free, not dishonest: and where there is any *Engagement of Victory*, earnest, contriving, watching Advantages, yet not quarrellsome; endeavouring to overcome, yet patient if vanquished: and these Qualities will he also afterward put on in more serious matters; for if hunting be a *prædium* to War, Childrens Sports are so to all other Actions of their Life.

8. IT is also necessary that the Educator have the *disposing of the Servants*; or at least, that the Child have none but virtuous and discreet Persons to serve and wait upon him, especially in his Chamber; whose Discourse at his rising and going to Bed have great Influence upon him many times, either to *confirm* or *deface* such Notions, as have been infused into him the day before. Great care also must be had of recommending him to good *Companions*, and rather those that are somewhat above him in Years, of a good Reputation, and such as you will be content he may imitate. If you come into a strange place, you may discover *Evil Company*; if they be extraordinarily officious without any Reason; if they applaud whatever the Young Man saith, or doth; if they offer their Service and Assistance to all purposes; if they advise against the Governour; or to Liberty, Libertinism, or Idleness; if they railly, droll, and speak evil of others, especially of Virtuous Men, or such as the Young Man is recommended to; if they endeavour to draw him to unknown, obscure or suspected

spected Places, or bring him into much Company. Beware of such Men, and get your Charge out of their hands as soon as you can.

9. I have often thought it a great shame to see *Beasts*, as *Horses* and *Dogs*, taught with so much *Care* and *Industry*, their natural *Vices* corrected, and their *Dispositions* reformed, by almost certain *Rules* fitted out of *Observation*, to every *Humour* and *Imperfection*: Yet many *Men* to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I considered, that besides the *Ignorance*, *Negligence*, and *Insufficiency* of the *Educators*, or their *Undertaking* to bring up too many, and all by the same way; there was also required on the part of the *Educated*, the generous concurrence of his own free *Desire* and *Endeavour* to do well. That some also have such natural *Imperfections* and *perverse Dispositions*, as, if not taken at the first moment, as it were, the *primo-prime acts*, and preserved with infinite care and industry from temptation, are difficultly reformed and straightned. *Nero* was not rectified by *Seneca* and *Burrhus*; tho it is probable, had he been a private Person, and so long under their *Care* till he had got an *Habit*, and imbibed those *Instructions* they gave, he might have proved a virtuous Person. But the *Tree* returned to his native *Crookedness* before it had time to grow straight. *Cicero's Son*, to the *stupidity* of his Nature, added *Drunkenness* and good Fellowship; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them. *M. Aurelius* provided Fourteen of the most approved *Masters* of the whole *Empire* (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while cashiered Five

Five of them, because he had observed some *Levities* in their Carriage. Yet could not the other Nine rectify the froward and barbarous Humour, perhaps suck't from, and encouraged afterward, by his Mother, at the time of his Conception in love with a Gladiator. *Caracalla* was nursed by a *Christian*, (Tert. ad Scapulam) whose Education had such force upon him, that for a long time he behaved himself so, as he gained the Love of all Men; *Hujus pueritia blanda, ingeniosa, &c.* saith *Spartianus*. But afterwards the natural Humors, which were not sufficiently by that short time of good Education purged out, fermented again, and corrupted the whole Mass. In such cases therefore, I advise the *Educator* to be contented to do his endeavour, and not easily despond; but if no betterment, to have *Patience*; and without all passion, and with due respect to the person (careful not to fix any scandal or permanent infamy upon the Family) send him away. He may be fit for somewhat else; as the Spanish Proverb saith, *That which will not make a Pot, may make a Cover*; or others may be more fitting for him, or more fortunate than your self. And so, as Physicians remove their incurable Patients far off into the Country, free your self from him, that you may not be shamed by him, nor your self see his Shame.

## C H A P. VI.

*Of the ordering the Disposition and  
Manners of the Educated.*

**T**HIS I begin withall, because it is the *chiefest and Foundation* of all the rest. For if you can plant in him a *virtuous Disposition*, the rest is easy, and follows as natural *Corollaries* from thence. And this is sustained upon two general Bases, *Conscience and Honour*. Therefore,

I. LET the Educator in the very first place endeavour to plant in his Charge a true *Sense of Religion*. I mean not that, which consists in *Disputing* for a Party, or in *Discourse* only; but that in the *Heart and Affections*. That he may seriously remember and acknowledge his *Creator* betimes; and accustom himself to bear that *Yoke*, which in time will grow *easy*, and at length *pleasant*; and that he may not be ashamed to own God Almighty for his *Master* in this *Adulterous and Atheistical* Generation. Our Lord said, that the good *Seed*; being *sown* in the *Ground* of an honest and tractable *Disposition*, cannot but bring forth in *Youth* the *Blade*, then the *Ears*, and at last arrive at *Maturity*. Regard not any *wicked Proverb*, or *Censures* of early *Piety*. But if *Religion* once take root in the *Spirit* of a *Child*,

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1. The *principal* is saved, should it please God to call him betimes out of the World. 2. Neither can he in his whole Life *miscarry*. For this is founding him upon the *Rock*, which withstands all Floods and Tempests, i. e. it is a *Principle*, universal, perfect, unfailable; upon which whoever builds, shall live uniformly, contentedly, and happily, both here and hereafter: A *Principle*, which will bear him up in all Estates, Accidents, and Actions; a *Principle*, he never need change or forget. His *Sufferings* by it will be pleasant, his *Life* blameless, his *Actions* prudent, his *Words* discreet, his *Thoughts* virtuous and regular, and in all things shall he live according to the *Perfection* Humane Nature is capable of. Religion prescribes a certain End, the Glory of God, or doing as much good as he can to himself and others; which is an high and noble Aim, and Direction; and hinders all *Lowness* of Spirit, Disorder and Confusion in Actions, and Inconstancy in Resolutions. For if any Object be proposed, he considers not so much what is *lawful* or *expedient*, as what is *best* to be done. From want of such a *Scope* or Mark it comes, that most Men *shoot under*; employ their Minds in little by-businesses, unworthy their Dignity, and not honourable, if effected. Indeed our *Understandings* are *foolish*, and *Desires* *irregular*; and to rectifie them we have *Fathers* and *Governours*, whose Wisdom we make our Guide; yet is not theirs comparable to that of our Lord, set forth in the *Holy Scriptures*. Frequently therefore inculcate the Greatness of God the Creator and Governour of all, and every particular, in this World; the *shortness* of our *Life*, and *certainty* of *Judgment*; the great *Reward* for the Good, and severe *Punishment* for the Bad. Explain to him the *Mysteries*

studies of the *Lords Prayer*, the *Creed*, *Commandments*, his *Obligations in Baptism*, and the *Doctrine of the Sacraments* in due time. Accustom him often to *meditate*, and set before him the manner of the *Life*, which our great Lord, the only Son of God, lived here on Earth; and the great *Sufferings* and *Mortification* he voluntarily chose and underwent; that so he may not prefer in his Thoughts any Way before it. Frame also for him *Prayers* conformable to his Age and Condition, which may contain a *Summary of his Duty*. And take care that he say them every Morning and Evening upon his Knees, not in Bed; and as he advanceth, change them, least they become a *meer Form*. Let him also every Night, at his going to bed, *recollect historically* what he hath done, and said that day; and for what he hath done amiss to be sorry, and for what well done give thanks. Let him also frequently (suppose twice a day) *read* some part of the Scripture, and the *Historical* and *Sapiential* Books rather than the other, which are more difficultly understood. In the morning let him, as much as he can, order his Actions and Employments for the whole day; foreseeing what temptations that day are likely to come upon him, and how he may best prepare against them.

2. LET him also be made to *know his own Dignity*, the sublime Ends to which he was created, and the noble Actions which are in his Power. And this both as a Christian and a Gentleman. For it is not good, that the later (as it too often doth) swallow up the former, and that secular Grandeur banish not the true Greatness: for in truth, the Laws of the Gospel are greater and more sublime



sublime than what Nature or Human Providence suggesteth. *Ad magna, imo ad maxima, nati sumus,* not as *Beasts* groveling on the Earth, obedient to their Appetite, and labouring only for their Belly. *Major sum, & ad majora genitus, quam ut mancipium sim mei corporis.* Sen. Man hath a Design higher than Nature, to be like to Almighty God—and his Holy Angels; to overcome himself, master his Passions, and rule over others, not by Fear and Violence, but by Reason, Justice, and Choice. The Arts and Sciences he invents, the Laws and Government he establisheth, the Cities and Fleets he buildeth, argue him to be of a most noble Extraction; and that a good Man is worthy to be revered of his own self; in as much as he will do nothing misbecoming so noble and eminent a Nature. And especially let him be fortified, and well prepared to entertain Sufferings, which is the great Trial and Cupel of gallant Spirits, and without which he can never become perfect, *i. e.* his Faculties can never be advanced to the height of their Power. For in some sort suffering is the one half of our Life, as doing is the other. Suffering in Body, Sickneses, Pains, want of Conveniences in Diet, Lodging, Liberry, Weariness, &c. In good Name, Obloquies, Defamations, Revilings, Affronts, too much Reputation, Expectation, and the like. In his Mind, Ignorances of what he desires, or is fitting for him to know, Discontents for loss, or miscarriage of Relations, and Friends, Breaches of Friendship, Treacheries, Ingratitudes, Failing of his Designs, insulting of Enemies, &c. In External Things, Losses, Poverty, with infinite more. I shall not name *Spiritual Afflictions*, because seldom incident to this Age. Now for these, and the like, let him be instructed how to render him-

himself as *little*, as is possible, *obnoxious* to them, by not setting his *Mind* upon what is not in his *Power*; by good *Considerations* proper to every sort, such as are furnish'd in many Books, particularly in *Petrarch*. But especially let him be practis'd and inured to suffer and bear so many as his Age well permits, with *Courage* and *Patience*. However, he may arrive to the Discretion *not to be disturb'd for Trifles*, for the loss of a Horse, a Dog, or a Picture, or somewhat of smaller value. And if he can bear a *small Burthen* in Youth, doubt not but he will be able to carry greater still as he grows in Age.

3. ENDEAVOUR to sow in him the Seeds of true *Honour*, to be afraid of *Shame* for mis-behaviours, and to value the good Opinion of virtuous and worthy Persons. The Desire of Honor is of so great force in all our Actions, that the false and counterfeit of it is the great Incentive and Encouragement to all Wickedness; that those men, who neglect and despise Religion, yet pretend altogether for *Honour*, that the horridest and most dangerous Designs never want Persons to act them, if they can be perswaded to be honourable; that the pretended Diminution of it is thought not sufficiently revenged with the loss of Life; that for it so many Battles are fought, so many Friendships broken, so many Laws, even of Religion, despised, and Conscience and Justice trampled on. But these are from a *misapprehension* and mistaking that to be honourable, which indeed is not so. But I would my Educated should esteem Reputation only from wise and virtuous Persons, which is the Attestation of them, that know best, to his Actions, and a publick Recommendation.

*commendation* to Employment. By this means he shall list himself under that *Ensign*, and be ranged with that *Party*, whereof our Lord himself is the *Captain*; and he will take pleasure in Virtue and Piety, when he sees his Actions and Ways conformed to the *Sentiments* of the World, of all gallant Persons, both past and present. Nor shall he need to hunt after *Applause* and *Fame*; that will follow him fast enough; with those that are either indifferently, or well inclined. But he must expect *Obloquy* from the contrary Party; and many evil Words, and much Raillery will be spent upon him; in vain, if he have the Courage to despise them. Being a *Gentleman* then, let him consider, that he is above the Tongues of Evil Men; that he is engaged to noble and sublimer Designs and Actions than other persons; he must steer by higher Stars, and aim at somewhat more *Héroical*. Other Men labour for a *Fortune*, and are a long time before they can arrive at that height to which he is born, and wherein the Virtues of his Fore-fathers have placed him: he is already, because of his Wealth, secured from Necessity and Want of what may be convenient or useful for his Studies; from Necessity, too often the Mother of low and abject Thoughts, with which a poor Man first combats before he can conquer any advantage of Employment. Besides, by his Family he is already placed upon the Theater, where all his Actions shall be observed and praised, even more than they deserve; all Men's Eyes are upon him, expecting somewhat extraordinary from him; and so he needs not some eminent Action to introduce him into the good opinion of the World. Let him therefore aim at somewhat above, not only ordinary Persons, but his own Condition also; least he  
fall

fall equal to those below him; for he cannot in *Præfise* reach the height his *Imagination* designs. *Altius ibunt qui ad summa nituntur.* Let him say continually with himself, for *what came I into the World?* Why hath God given me such Riches, such Parents, such Respect amongst Men, but to do more Good: Surely I have received five Talents, a greater Increase and Return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS greatness of Spirit consists principally in these *Virtues*; (omitting most of those, which *Erasmus* in his *Enchiridion Militis Christiani*, recommends very effectually, but are common to all Christians as well as to a Cavalier) I will only recite such as are more noble, heroical, and honourable; and leave the pressing of them to the industry of the Educator.

HIS Title of *Gentleman* suggests to him the Virtue of *humility*, *courtesy*, and *affability*; easy of access, and passing by neglects and offences, especially from Inferiors. *Pardoning* also *Injuries*, as being superior to them; and not provokable to injure another. *Generosum apud animum cito moritur iracundia.* He despiseth no man for his Fortune or Misery; and is not afraid to own those who are unjustly oppressed; for such, ordinarily, are Men of Parts; and, if of Virtue and Integrity, they commonly rise again. He is not Proud, no not when commended, nor doth any thing render him insolent or haughty above other Persons. Nor doth he strive to make himself known to be a Gentleman by *buffing*, swelling, strutting, or domineering over Inferiors; nor by *Disobedience*, and Restiveness towards Superiors; much less by *hectoring* and quarreling. So

So neither by his Clothes and Peruke: nor stands he upon his *Family, Name, Wealth, Honour*, of his *Kindred* or *Ancestors*; but strives to equal himself with those that began their *Reputation* in *Civility, Industry, Gentleness, and Discretion*. By *Obedience* to *Laws, Submission* to *Governours*, not content to do barely what is enjoined, or to make *Law* the *adequate Rule* of his *Actions*; he forbears more than the *Law* forbids, and doth more than it commands: he *scorns* to take *advantage* of his *Quality* to exempt him from such *Duties, Exercises, and Rules*, as meaner Persons are obliged unto.

HE doth nothing for *fear* of *Punishment*; nor leaves he a good Action because of the *Danger, Obloquy*, or the like. *Courage* is the proper *Virtue* of great Spirits; wherefore he desisteth all *little Crafts* and *Subtilties* in *Negotiations*, and thinks to master his *Designs* by *Reason* and *Magnanimity*, rather than *Fineness* and *Devices*. He is also, as much as is possible, *equal* and *alike*; in his *Conversation*, calm, peaceable; and the same in private as in publick. He bears also *Adversity* chearfully: when deservedly chid or corrected, is patient: is open and free, not dissembling or hiding himself behind little *Nets* or *Fig-leaves*. *Invalidum omne natura querulum est*. He scorns to tell a *Lye*. *Tasso* said, That other Vices were like *clipp'd* or *light*, but lying like *counterfeit* and *false Money*; which an honest man ought not to pay, tho himself *receiv'd* it. Nor is he afraid to *confess* his *Faults*, because he committeth them unwillingly; nor asham'd to *discover* his *Ignorance*, for he hath a desire to learn.

HE is also laborious, abstinent, and willingly undertakes difficult and painful Employments: he had rather be in a Camp than in a Bed-chamber, and is afraid of nothing more than the dead Sea of Sloth and Pleasure. Difficulties, he knows, bake and concock the Mind, Laziness effeminates and loosneth it. Nor doth he despond upon every ill success. *Magna indolis specimen sperare semper.*

HE is ready to do good to all; give rather than receive; is bountiful, values not great Favours done by himself, so much as small ones received. Is not ungrateful to others; but himself desires no Recompence, and is content, tho unworthily used. *Bona facere & mala pati regium est.* He thinks it much below him to hate any one.

IN sum, he is bold without rashness; affable without flattery; prudent without cunning; secret without dissimulation; devout without hypocrisy. He is constant, not opiniatre; liberal, not prodigal; gentle, not soft; open, not foolish; frugal, not covetous. He fears nothing, he despiseth nothing, he admires nothing.

5. TO beget in him these and all other Virtues, set before him good Examples; If of his own Family, Ancestors, and Kindred, 'tis the better; as also are those of his own Country, Condition, Time, Age, Acquaintance, and present rather than ancient and absent. No Prince (except of a very base Alloy, as Nero and Commodus) if he hear of a good Musician or Comedian, desires to be like him; but if he knows of the noble Acts of his Equal, he



he wishes his own were such. Acquaint him also with the stories of *good and virtuous*, rather than *great fam'd*, Men; for this many times fills his Head with vain and fruitless Imaginations. And here I cannot but recommend to all Persons the *reading of Lives*; of modern rather than ancient Persons: which are not the worse (if drawn truly) because somewhat handsomer than the Original. As *Monsieur Peiresk*, and *Monsieur de Renty*, *Alessandro Luzzaga*, &c. *Coglione*, *Giacomo Medices*, *Marquis of Pescara*, *Pibrac*, *Giac. Foscarini*, &c. *Sir Tho. More* propos'd to himself *Jo. Picus Mirandula*, whose Life, and some of his Works, he translated into English. *Carolus Calvus* caus'd a *Manual* to be made for his Instruction in his daily Duty, out of the Lives of Famous Persons; and that excellent book of *M. Aurelius*, seems to be no other, than such Memorials as he so collected for the governing himself and Empire. *Examples* also of *Evil Men*, if discreetly represented, are as useful (if not more) than others; for wise Men learn more by Fools, than Fools by wise Men. The *Thorns* also, which are dug out of his own Ground by admonition or correction, must serve to make a *Fence* for the future; and he must be manured with the *Weeds* pluck'd up in his own Garden. All the Faults both of himself, and other Men, being useful to preserve him from the like.

6. LET him also know the great Advantage of *Innocency* above *Repentance*. He that keeps himself from great Sins, is as one that hath a *prosperous Voyage*; he that repents, as he that *saves himself upon a Plank*. Consider what the good Father said to the frugal Son; *All that I have is thine*. And what *St. John* of those who continue *Virgins*,

i. e. *Innocent*; that they have a new and peculiar Song; that they (as immediate Attendants) follow the Lamb whithersoever he goeth. And that they are the First Fruits (most holy) unto God and our Lord. How happy is he that never goes out of his way! With a reasonable constant Pace he must needs advance much further than other Persons. Especially fortify him against the three great Ruins of Youth, *Luxury*, *Debauchery*, and *Gaming*; and all other Faults, which though in themselves lesser, yet his peculiar Inclination may render them as dangerous as the other. But if his Garment cannot be kept always clean; yet have a care it may be with all possible speed washed; and let all endeavour be used to preserve him from habitual and customary Sins; for rather than permit these, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionysius* ('tis better to use a Foreign Example for that, which is too common amongst us) having in his Youth indulged himself the Liberty of *Debauchery*, and finding too late the inconvenience, and endeavouring to oblige himself to the strict Rules of Temperance; was answer'd, tho perhaps untruly, that he could not safely do it; if He relinquish'd his drinking, he would fall into a Consumption; so in his own Defence he was forced to continue in his Sottishness. So true is that of our Lord, *He that commiteth sin is the Servant of sin*; and especially in this sin of *Drunkenness*, whilst that extraneous preternatural Fire quenching the true, native, genuine Heat of the Body, requireth still to be nourished by its equal or stronger.

7. THE great Spring and Origine of Lust is Idleness; and if Drinking increase the Fire, Lust takes

takes away the *Fewel*; both shorten the Life. Ply him therefore with continual Labour and Study, that the *Tempter* may find no Bait to cover his Poyson. This is the Remedy against that Fire, which consumeth so many noble Persons, Families and Nations; an Enemy not to be *contended* withal, but *avoided*. After you have detained from him all *Romances*, lascivious Books, Pictures and Discourses, and yet prevail not, *bodily Labour* interchanging with Study must be prescribed: and if this remedy not, *change places*, and suggest new Objects continually. A worthy *Prince* of late times, being, by a Servant of his, tempted to this sin, shewing him all things prepared for the purpose; the *Prince* opened the Door of the Room, and commanded the officious *Ruffian* to give him Place and Secrecy: which he had no sooner done, but the *Prince* shut the Door upon him, and forbad him ever to come again into his Presence. And truly this *Temptation* is the exact, and almost *adequate*, Trial of a brave and heroical Spirit. He that is not carried away with every Beauty, nor too much with any one, that is deaf to Pleasure, and those Enticements which so few can avoid, hath a noble Soul and well grounded Virtue. But if neither Sense of *Honour*, which this Sin wounds more than any other, (*shame* always accompanying those unlawful, as *blushing* doth the lawful, Actions) nor Sense of the Greivousness of the Sin, nor the *Expensiveness*, nor *spoiling* his Parts, nor Danger to his Person, nor the *fear of Diseases*, and shortness of Life, nor *Conscience* of his Duty and Virtue, nor *Employment*, nor any other Remedy will serve, 'tis best to marry him. This sort of Love, said *Tasso*, is a Vice wherein the same Coin is not current between

Buyer

*Buyer and Seller; the one pays Honor, Conscience, Virtue, as well as Money, the other but Love at the very best. But betwixt Man and Wife there is Money for Money, Love for Love, and all other things equal. But I look not upon Marriage as a Remedy only for Fornication, except in such Young-men, who before the time are impetuously carried on to those Desires; it is much more honorable, but seldom falls under the Educator's cognizance; if it do, he is rather to advise who is unfit than who is fit for a Wife.*

8. THE Inconveniences of Gaming, are;  
 1. *Acquaintance* with low, base, unworthy Company. 2. *Learning* also from them sordid and unmanly Arts, as Sharking, Cheating, Lying, Equivocating, which is by such counted Over-witting their Comrade. 3. *Loss of Time* and Money. 4. *Great Engagement of the Passions*, which is the most effectual and speedy means to obliterate any good Thought, and introduce the Superiority of the bestial part. 5. *Learning*, or at least patiently enduring, those abominable Swearings, Cursings, Blasphemings, &c. 6. *Danger* from other mens *Passions*. How many have been murdered, more duelled, upon Play-quarrels? *Monsieur Faret* observes, that only three sorts of Persons follow the Trade of Gaming; 1. *Covetous*, who for love of Money care not what means they employ to obtain it; and find none easier and cheaper than this which requires no Stock, no Tools, no Learning, and is readily taken up by any one that hath but little Wit, and less Conscience. 2. *Lazy and effeminate*, who not knowing how to spend their time better, can devise no divertisement so proper as this lascivious Exercise. 3. *Desperate*, who being by fortune, or their own wickedness reduced to that extremity that they

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live

live to day, as if they were to die to morrow, think they may obtain that Subsistence by cheating or hazard, which they cannot hope reasonably for by their Industry; and not having any Virtue, Ability, or lawful Employment to supply their Debauchery, they betake themselves to prey upon the Weaknesses and Ignorance of better Men than themselves. Here then it is to be supposed, that no Gentleman desires to advance his Fortune by the detriment of another; and that to avoid Covetousness (the Author of those horrid Mischiefs in Gaming) he ought to forbear *Gaming*, as the Trade and Employment of necessitous, idle, dissolute persons; the *Cheats* whereof are so infinite, that it is impossible a virtuous and ingenuous Persons should learn, or avoid, them: and that it is a Science which will neither *credit* its Professor, nor *quit the charge of the Learning*. Yet if not as a Trade, but with due caution practised, Plays may be learned; such especially as are managed by *skill*, and not fortune only; to acquaint him with numbring, and to quicken his Fancy and Memory. Besides, *Musick*, *Discourse*, and such other *Divertisements* will not hold out long Conversation with the same Persons. But then let him not play for more Money, than the loss of it will be *insensible* to him; and if his play can better its *own Charge*, seek not to gain by it. And let him (as much as is possible) practise to be *unconcern'd* in the winning or losing; to play *calmly* without Passion. To which if he can arrive, he hath been *serious* in his *Play* to very good purpose. Let him also be *veracious*, and abominate a lie, or cheat, even in his Play. And lastly, if a *By-stander*, let him beware of discovering the Faults, either Unskilfulness, or Deceit of the Gamesters; else both Parties will hate him.

CHAP.

## C H A P. VII.

*Of Frugality, or ordering his Money  
and Expences.*

I. **W**EALTH, i. e. *Money*, being the great Instrument *whereby* all things are performed in civil Societies; and therefore being equal to all other external Commodities of our Life; *whereby* also, well laid out, *Friends* are gained in the *Court of Heaven*; it is necessary the *Educated* be taught the Use and Value of it betimes. It is reported of Sir *Thomas More's* Father, that, to the intent his Son might prove a good Husband, and employ his Time and Intention wholly upon Learning, he would never permit him to have any Money, but when he wanted any thing to ask for it. *Quod adeo stricte observavit, ut nec ad reficiendos attritos calceos, nisi a patre peteret, pecuniam haberet.* And this Severity Sir *Thomas More* afterwards mightily commended; for by that means (saith he) I could not furnish any Vice or Pleasure, I could not lose my time in gaming, nor knew I what *Unthriftness* or *Luxury* were, nor could I employ myself in any thing but my Studies. Sir *Thomas More* was indeed one of a rare and extraordinary Spirit, so observant of his Father, that the History saith he never offended him, nor was ever offended with any thing his Father said or did to him. And when himself was Lord Chancellor of England, before he ascended his own Tribunal in Westminster-Hall, he



went to the Kings-Bench Court (where his Father was Judge) to ask him blessing upon his knees: And I believe, had his Father indulged him the command of all his Estate, he would have done no otherwile than as without it. So that whether is better to keep all money from Youth, or let him have some small proportion (for any great part he must by no means be possess'd of) is a question not to be decided by this Example. I knew two Persons of Quality, great Friends, who brought up their Sons together, and were of divers Opinions and Practices in this point. If we may judge by the Event, he who had the power of Money proved the better Husband. But neither do I think this to be any more than one single Example; more, I am confident, have miscarried on the other side. Methinks the best general Rule (because several Dispositions are to be handled several ways, which must be left to the discretion of an experienced Educator) is; That he be allowed so much a month to be spent according to his own fancy, yet over-looked, not strictly watched (except where there is reason to suspect some ill management) by the Governour: Who is also to restrain him from Debauchery, Gaming, and all notorious Acts of Prodigality; and, on the contrary, to provoke him to compassionate the necessitous, be liberal to such as have any way served him (nothing being so unbecoming a Gentleman as Ingratitude) and such like. But by no means let him have all his Allowance in his own power; for that is to put the Bridle out of his mouth, the means whereby the Governour must coerce him.

2. LET him (at first with the direction of his Governour) do as much of his own business; (I mean buying,

buying, trucking, giving, receiving, paying, chusing, Clothes, Books, &c.) as he is capable; for hereby his Mind is inured to a great piece of Wisdom [*Soli sapienti notum est, quanti res quaque taxanda sit*, Sen. Ep. 82.] to esteem, compare one thing with another; to judge and value, not only things necessary for the present, but all others also. For the grounds and principles of Judgment and Discretion are the same, tho the Subjects whereupon they are exercised are divers. Nor let him fear the silly Opinion of such Persons as think cheapning or chusing a Derogation to their Honor, or buying for the just value a cheating of the Seller. I have seen the greatest King in Christendom refuse to buy what he conceived too dear, and to change the Shop where he thought himself not well used. Persons also of very good Quality, in Italy, are not ashamed to go to a Shop, chuse, and bargain, w.g. for their Clothes, and make the Taylor also cut them out of the whole piece before them. Whereas an ordinary Gentleman amongst us thinks himself abused if not cozened. As if it were Nobleness to expose and suffer themselves to be over-reached, derided, and fooled by an impudent Pedlar, or flattering Host. Who, tho in our Nation they arrive, by the impudent folly of those who know no nobler way of Generosity than to be fooled by the meanest and unworthiest of all People, to buy the Estates of such Prodigals as degrade themselves first into a Familiarity, then into an Equality, at last into an Inferiority, with them; yet in other Countries, where men have and make use of the parts God hath given them, they are kept in that degree and rank which befits their Profession.

6. LET him always buy with ready Money; which will both keep him in mediocrity of Expenses, within his bounds, teach him the value of Money, and acquire him very great Reputation both with Tradesmen and others. He buyeth cheaper and better Commodities, and is not imposed upon with false Bills and Accounts. By this means also he may learn to live under his Revenue; which whosoever doth not, can never keep himself out of debt. It is therefore dangerous to have to do with them that keep Books, which are *authentick Records*, tho' governed many times by careless or dishonest Boys; except himself also keep another, and as diligently look to his Accounts; and that frequently too (old Reckonings never turning to the profit of the Debtor;) and if after the manner of Merchants, under the Notion of Creditor and Debtor, 'tis the easier and better. But if he keep his Accounts severely, not only they with whom he deals, but his Servants also, will be more careful what Reckonings they bring him.

4. YOUNG Men, out of Emulation, have a great vanity of desiring whatever they see their Equals enjoy; and this proves many times a dangerous and expensive Folly, being accompanied most what with a speedy loathing, or neglect of what they unreasonably long'd for. *Omnis stultitia laborat fastidio sui*. A Young-man need not be altogether cured of this Distemper; if it can be regulated, excellent use may be made of it for his instruction in many Knowledges, and gaining him much Experience. But to moderate the Exorbitancy, the best way is to make him an example to others, by putting him upon some particular Curiosity by himself, which

which may with reputation be opposed to those many Vanities of his Comrades. And such a one also as need not perish with the using, as Globes, Maps, Pictures, Medals, Curiosities of Art and Nature, &c. And an excellent piece of Instruction may be instilled into him by this means: as to know all Kings, Popes, Emperors, &c. by their Pictures, which is History; Geography, by Maps; Anatomy, Plants, Antiquities, &c. by Cuts.

4. NEITHER let the *Educator* be too morose or solicitous to keep him from all vanity in clothes or expences, lest he be discouraged. For few being willing to learn out of the School of Experience, and she being a good Mistress, if not the sole one, it is very fitting to make her a Partner in our Instruction. Only the *Educator* (that is, Reason) must be the chief Master; and let his Charge take out only such Lessons under her, as his Guide shall think fit; that is, such as may convince the Younger of the vanity of those and the like Desires. *Scriptum est enim* (saith Rog. Bacon very wisely) *qui non errat non invenit, qui non corrumpit non emendat, qui non tristatur non letatur.*

## C H A P. VIII.

*Of the Preservation of his Health.*

**B**ECAUSE it is very tedious, chargeable, and sometimes dangerous to repair for every small Distemper to a *Physician*, it is very fitting the *Governour* should know to preserve his Charge in health. For without that he is incapable to undergo any Employment; neither can he study, nor follow his Exercises, when sick; but is troublesome to others, and unprofitable to himself.

I. IN Youth, *Excess in Eating and Drinking* is very frequent; necessary therefore it is to moderate his Appetite. For if the Stomach be stretched beyond its true extent, it will require to be filled, but never well digest what it receives. Besides, it is much better to prevent Diseases by Temperance, Sobriety, Chastity, and Exercise (*σωφροσύνη καὶ ἐγχείρησις*) than cure them by Physick. *Qui enim se Medicis dedit, seipsum sibi eripit. Summa medicinarum ad sanitatem corporis & animæ abstinentia est.* He that lives abstemiously, or but temperately, needs not study the wholsomeness of this Meat, nor the pleasantness of that Sauce, the moments and punctilio's of Air, Heat, Cold, Exercise, Lodging, Diet; nor is critical in Cookery and Vintnership; but takes thankfully what God gives him. Especially let all Young-men forbear Wines and strong Drinks, as well as spiced and hot Meats; for they introduce a preternatural heat in-

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to the Body, and at last hinder and obstruct, if not at length *extinguish*, the *natural*.

2. BUT if *overtaken by excess* (as it is difficult always to stand upon guard) the best remedy is *vomiting*, or *fasting* it out; neither go to bed upon a full Stomach, except by reason of drinking it be necessary to remove him from Company, that the World may not be witness of his *Brutality*; and that himself may be hindred from all *Extravagancies*; and be ashamed of it the next day. Let *Physick* be always the *last* remedy, that Nature may not trust to it.

3. IF through *Melancholy*, *Timorousness*, or *Womanish Education* (for I see very few Women well educate Men, nor Men Women) your Charge have *Imaginations that he is always sick*; (if he only pretend so, that he may avoid Study and Labour, 'tis another case) do not at first seem to discourage him, but rather bring him off his Humour by *painful and harsh Physick*; which is the Cure also of those *melancholick Persons*, whose *Sickness*, tho they are frequently indisposed, yet is not dangerous either for Life or Labour.

4. MUCH of *Health* consists in *Exercises* and *Recreations*; which must be regulated according to the Country, Season, &c. but generally rather *violent* than *lascivious*; such, I mean, as may cause the Body to *transpire* plentifully, and *exhale* those black and fuliginous Vapors which are wont to oppress Young-men; that Nature be not hindred in her *Circulation*. Neither be afraid, tho he be weary and tired: for *Weariness* is no *Disease*, nor doth *simple Heat*, without *Putrefaction*, cause a *Fever*.



Besides, *brisk Exercise* will render him strong, active, mettlesome; whereas *Idleness* contracts a stagnation of *Humours*, numbness of the Joints, and dulness in the Brain. Yet *violent Exercises*, as Running, Leaping, Wrestling, are not so fit for thin, choleric, and weak Bodies: rendering such old and gouty before their time, as they did *Constantine the Emperor*.

5. **DANCING** is a moderate Exercise; so much whereof is to be learn'd as may give a good and graceful motion of the Body. No Nation, civil or barbarous, ancient or modern (except our late contradictive Spirits) that express not their Joy and Mirth by it; which makes it seem a *sprout of the Law of Nature*. But the use which is now frequently made of it, especially since it is become a difficult Study, and many Years, besides infinite Practice, required to a reasonable Perfection in it, I cannot but utterly condemn; subscribing to the severe, but true, Censure of that most excellent modern Historian *Monsieur de Rhodex*. There is nothing (saith he) which doth more dissipate the powers of the Spirit, nor more enervate the forces of the Soul, than the ravishing Harmony, the continual agitation of the Body, and the charms of Ladies Conversation. The great triumph of Sensuality is such Meetings; where the Ear is fed with Musick, the Eyes with Beauties, the Smell with Perfumes, the Taste with Banquets; whither none are invited or come, but to please or be pleased. Could their Thoughts be then seen, in what a hurry and tumult should we perceive them? What Desires, what Fears, what Impatience, what Lust, what Jealousy, what Envy, what Despisings! &c. *Card. Borromeus*, in his Book against Balls and Dances, saith, That he,

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he, when a Young-man at the *University*, and his Companions, with great importunity prevailed with one of their *Professors*, a grave and prudent Person, to go along with them to a *Ball*: who having observed the Actions and Circumstances thereof, told them with great astonishment, that it was an *Invention of the Devil* to destroy Souls, by corrupting the very Being and Essence of *Christian* Virtues. When a Servant lighteth a Torch, we give him strict charge not to carry it amongst Flax, Straw, or the like. Why do not Parents forbid their Children to frequent those Places, where is more danger of kindling another manner of flame? To have the Imagination swelled with the presence of Beauties in their trim, and under a full Sail, when the Blood is chafed, and the Mind set upon Pleasure; is not drinking cold water, but strong poison to one over-heated.

6. IT will not be amiss here to add, That divers bodily Diseases, Infirmities, and Undecencies, may by the Educator's Care be regulated, and either wholly, or in good part, amended. For few there be, who have all the Members of their Body equally sound and well-disposed: the worst is corrected by bringing Spirits to that part with Labour and Exercise: as,

Shooting in a long Bow, for the Breast and Arms.

Bowling for the Reins, Stone, Gravel, &c.

Walking for the Stomach.

Riding for the Head: and the great Drusus having weak and small Thighs and Legs, strengthened them by riding, especially after Dinner: as did also his late Majesty.

*Squinting* and a dull Sight are amended by shooting.

*Crookedness* by swinging and hanging upon that arm.

*Stammering* by deliberate and slow speaking, and observing what words run most currently. So both Mr. Mede and Mr. Oughtred helped themselves.

*Divers Misaffections in the Eyes*, by Spectacles.

*Bashfulness* and *Blushing* by frequent speaking in company, &c.

One Example I will propose to shew how much Art and Exercise can amend Nature. *Demosthenes* could not pronounce R. To help this, he rowled little Stones under his Tongue. He cured his shortness of Breath by walking up an Hill, and repeating sometimes Verses without drawing Breath. He strengthened his Voice by declaiming near the Sea-side when she roared. He composed his Countenance by a large Looking-glass. He corrected an unseemly motion he had in lifting up his Shoulders, by speaking in a strait Pulpit, and hanging a Spear with the sharp point downwards. It was a great Spirit, that, with so many Discouragements durst adventure upon such a Profession; but greater to go through with it, even in despite of Nature.

## C H A P. IX.

*Of the divers Passions, Inclinations,  
and Dispositions of Man, and the  
ways to rectifie and order them.*

1. **B**UT that the *Educator* may clearly see his Work, and have it, as it were, wholly in his View; I will dig a little deeper; anatomize and lay open the *Soul* with its *Operations*. Perhaps not so accurately and punctually, yet as plainly, and for *Practise* as usefully, as I can; regarding not the *Curiosity* or *Philosophy*, but the *Necessity* and *Utility* of the Knowledge. For he that knows *quid homo potest*, will quickly perceive what his *Charge's* Abilities are, and what his Defects; and consequently what the Remedies.

2. **I**N the *Soul* then are two sorts of Powers; *Cognoscitive*, for Knowledge; *Motive*, for Action.

*Knowledge* (omitting *Apprehension*, as not falling under our Consideration) consists in *Invention*, *Memory*, and *Judgment*, of which in their places.

Action is in the *Will* (of which we shall not speak) or *Affections*. And these are either *Concupiscible*, or *Iracible*; and both these are *Passions* or *Inclinations*.

*Passions* are the natural motions of the *Soul* towards *Objects* agreeable or disagreeable. Or the motions, or effects, which *Objects* pleasing or displeasing immediately cause in the *Soul*, i. e. what the  
Soul

Soul suffers from its Objects immediately without Deliberation. Tho' some call *Passions* only the more *irregular* and *ungoverned* Actions of the Soul.

*Inclinations* are the *frequenter*, and *customary* working according to those *Passions*. And, if merely according to natural Suggestions, they are properly called *Inclinations*; but if they proceed to excess, and be not bridled and regulated, they become *Vices*. But if regulated by Reason, or God's Spirit, they are properly *Virtues*. If by the Probity of Nature, without much Deliberation, our Inclinations work *laudably*, i. e. as they do when *habitually* regulated by Reason, then are those natural Inclinations called *Natural Virtues*, or *Good Nature*.

3. BY the way take this Caution, That you trust not to those *Natural Virtues*, as if they were, or could be, sufficient to make a Man *habitually* and *thoroughly* virtuous: or, as if he that asteth according to them, were really and sufficiently virtuous. What Seneca saith of Valour, is true of all the rest. *Paucissimos fortes natura procreavit, bona institutione plures reddidit industria*. And this our Holy Religion expresseth more plainly, when it distinguisheth between *Grace* and *Nature*; for if *natural* Dispositions be not sufficiently virtuous *morally*, neither are *moral* Virtues sufficient for obtaining *Heavenly* and *Spiritual* Graces. *Dispositions* indeed they are to *Virtue*, but must themselves also be ordered and directed by *Prudence*: else they will run into many Mistakes; *Love*, where there is more reason to *hate*; and *cajole*, where they should *chastise*: they will also neglect many Actions of *Virtue*, and run into many of *Vice*. Nor is it a sufficient

Excuse



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Excuse for any evil-dispositioned, v. g. an angry Person, to say, that he is so naturally; for we are to live by Reason and Grace, not by Nature; nor is it well said of a Thief, I am so naturally; for to what purpose have you Reason?

4. PASSIONS. Inclinations proper to, or arising from, them.

1. Love. Sweetness, Kindness; contrary to Insensibleness of Good.
2. Hatred. Maliciousness, evil-naturedness.
3. Desire. Heat or Eagerness; contrary to Coldness or Indifferency.
4. Aversion. Frowardness, peevishness.
5. Hope. Courage, Boldness; contrary to Faint-heartedness, Cowardliness.
6. Fear. Timidity, Softness, (contrary to Hardiness) Indifferency, Laziness, Quierness, love of Ease, Dulness.
7. Confidence. Credulity; contrary to Distrust.
8. Despair. Impatience; contrary to Patience, Longanimity.
9. Joy. Cheerfulness; contrary to Sadness.
10. Sorrow. Melancholy, Saturnineness; contrary to Mirth, Jovialness.
11. Acknowledgment. Gratitude, Generosity; contrary to Ingratitude.
12. Wrath or Choler. Roughness, Harshness, Morosity, contrary to Meekness.
- Anger. Promptness, Briskness, Rashness, Revenge.
- Pride. Haughtiness, swelling.
13. Shame. Modesty, Bashfulness.
14. Impudence. Hastiness, Impertinency.
15. Repentance. Flexibility; contrary to Obstinate-ness.

16. Piety.



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| 16. Piety.         | Tenderness, mercifulness, contrary to Hard-heartedness, Cruelty. |
| 17. Envy.          | Malice.  |
| 18. Emulation.     | Activeness.  |
| 19. Indignation.   | Vehemency.   |
| 20. Reverence.     | Humility.  |
| 21. Contempt.      | Surliness, Disdain; Scorn, Insolence.                            |
| 22. Love of Women. | Amorousness, Uxoriousness.                                       |
| 23. Jealousie.     | Suspiciousness, Doubtfulness, Suspense, Misinterpretation.       |

IT is to be noted, that many times a Man *worketh contrary to his Natural Inclinations*; because the *Inclinations* follow the *Cognition* of the Soul: and it happens frequently, that a violent and strong Apprehension may be formed on a sudden, contrary to what is usual: As the Sound of Drums, Trumpets, Shouts, Examples, &c. may put such Apprehensions into a Coward, as may make him valiant; and on the contrary, Weariness, Darkness, Rumors, Sombre, and dismal Accidents, &c. may intimidate a valiant Man. Wherefore it is great *Rashness* to judge of any Man's Inclination by any particular Action; or to think that every Man must work as he is inclined. Again; *Passions* having their Force, because Reason and the commanding part of the Soul doth not restrain and bridle them; it seems that *Inclinations* are best discerned when they are most at Liberty: as *Children's* at their Play; when they think not of dissembling, or restraining them. And, 2. that they, who command not one *Passion*, are also obedient to others; and that he, who is one way passionate, is likely to be so in all, or any. And, 3. that the *Educator*, seeing the Inclination of his Charge, may

may moderate, change, and govern it, as it shall be convenient; and that by changing Objects, and Apprehensions; but chiefly by shewing him the good or bad of that, or the contrary, that is, by rationally perswading him to submit it to Reason.

5. THESE *Inclinations* are but as the Elements and Principles of our *Dispositions* and *Humours*: which are made up of many of these, (Man, as all other Creatures, being *de-de-compositum*) and these in several Degrees and Predominances; and these also mingled and tempered with the difference of Knowledge or Apprehension. And by the way, upon these grounds, I perswade my self it would not be difficult to enumerate *all*, or the *greatest part of our Actions*, and the *Causes and Order of them*; which is a piece of Knowledge the most conducing to the well-managing of our selves that can be; for the variety of Passions, Inclinations, and Dispositions, is the Cause of all Human Business and Affairs in the whole World. From the mingling of Inclinations, and Apprehensions, arise those infinite sorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Dispositions*. The chiefest I have observed, I will here set down, for an *Essay* and *Sampler*, to direct those, who have more leisure, to add to them according to their Experience. And it would be a good Work to *characterise* them so vively, that Men (at least such as are *extravagant*) may see themselves as in a Glass; and discovering their Imperfections, amend and alter them. In general some *Dispositions* are *bad*, others *good*. *Bad* are such as these.

I. Such

1. Such as want Wit, dead, stupid, senseless, heavy, dull, forgetful, sottish, not able to apply themselves to any thing, yet are crafty and deceitful; these are miserable.

2. Idle, sensual, slothful, Gluttons, without Memory or Care, Cat-witted, dissolute, foolish, impertinent, obstinate, untractable.

3. Weake, base, low, fearful, irresolute, soft, troubled, mazed, confused, empty, open, bashful, sheepish, sneaking, low-spirited, yet many times crafty and malicious; these easily become a prey to low and mean Companions.

4. Vain, giddy, hare-brain'd, bird-witted, such as employ their Thoughts in things of no Value, volatile, desultory, skipping from place to place, neglectful, haters of thinking, inconsiderate, heeding nothing after it is out of their Hands. Fantastical, restless, light-headed, crack-brain'd, carried away with every new Object, never considering what is best; unconstant, impatient, changeable; that work without Affection or Delight, doing what they must to make an end, rather than to do it well.

5. Curious, scornful, Mockers, Jeerers, Taunters, abusive, reproachful, Tatlers, Charlatans, who upon all occasions are ready to publish all they know to the prejudice of another; delighting in making debates and mischief, Enemies of God and Charity, Breeders of all petit Factions, News-brokers.

6. Buffoons, ridiculous, Flatterers, Apes, Rimmers, Players, Wits, airy, light, foolish.

7. Proud, Pretenders, Pedantick, Vain-glorious, Formal.

8. Contentious, litigious, quarrellsome, blustering, cowardly, Hectors, froward, perverse, disloyal, treacherous, envious.

9. Ambitious, arrogant, sience, rash, impudent, violent.

10. Crafty, sly, double, malicious, Cheats, Versuti, and who can change their Shape, Mein, and Discourse, according to their advantage.

11. Covetous, sordid.

12. Of angry Persons some are four, harsh, ill to please, sturdy, sullen, intractable, unadvisable (a Disposition mixed up of pride and melancholy) peevish, fixed upon the worst, morose, (a delicate sort of Wasps) who are offended if every thing be not done the best way, *i. e.* as they would have it. Some Men's Anger vapour-eth away in Words, Clamor, Scolding, Reviling, Railing, Threatning. Others say little, but lay up Revenge against an Opportunity: this is incident to Superiours, who conceive it below them to quarrel, and who think themselves despised, if every thing is not conformed to their Will. Others neither chide nor revenge, but turn their Wrath upon themselves, as melancholic Men do. I pity these, for they have already the Reward of their peaceable Wrath; who have a pleasure in their Torment, and a kind of Satisfaction in their most agreeable Discontent. But it were better for them to chide even without Reason, than store up this foory Humour, which corrodes Body and Soul.

*Some are quickly angry, and quickly pacified, hasty.*

*Some are quickly angry, and difficultly pacified.*

*Some difficultly angry, and difficultly pacified.*

*Some difficultly angry, and easily pacified. The Disposition of God himself.*

13. Pragmatical, prating, impertinent, giving judgment in every business without a Fee, without asking, in every Man's Company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, devilish, cross, precipitious, despicable, revengful, tyrannical.

15. Ill-natured, solipsi, valuing themselves only, their own judgment and interest, deceitful.

16. Melancholick, jealous, suspicious, discontented, interpreting every thing in the worst sense; and every displeasure to be contempt, affronts; and all men to be against, and enemies to, him.

17. Extravagant, Heteroclitics, Alchymistical or Blessed-stone-men, Astrologues, Diviners, Passionate Lovers, Romantick.

*Good Dispositions also are of several sorts.*

1. Subtile, sharp, piercing, ready, vigilant, attentive to Business, sagacious.

2. Argute, acute, quick in giving Answers and Repartees, resolving Doubts and Speculative Questions, inventive.

3. Facetious, merry, cheerful, gay, jovial, *εὐσεβῆτατοι*.

4. Wise, prudent, judicious, that examine things to the bottom, able to discern and judge of things alike, sage, grave, practical, experienced, that know Opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6. Bold, resolute, free in reprehending others, and speaking their own Minds, back'd with Reason, hardy in difficult Enterprises, brave, warlike, valiant, sensible of Honor.

7. Stable, magnanimous, constant, patient in Adversities, and Businesses.



8. Industrious, thinking, ingenious, universal.

9. Religious and devout.

There is also great Mixture and Composition of these, sometimes Contraries seeming equally eminent in the same Person. Procopius saith of Justinian, *Justa malignus erat & deceptu facilis, cujus ingenium pravam & fatuum dixeris. Dissimulabat ipse fraudibus omnium expositus. Temperamentum insolitum, cum ex contrariis constet. Inconstans amicis, inimicis inexorabilis; avarus, contentiosus, novarum rerum cupidus; ad scelera facile, ad optima nullis suasionibus moveri poterat.* Yet is not this Temper so unusual as Procopius supposeth. For most men mistake a Vice for a seemingly-like, but really contrary, Virtue: As Pride for greatness of Spirit; *He-florism* for Valour; *Cunning* for Wisdom; which are really Contraries. And indeed concerning Young Men, and all others (as Women, Persons ill-educated, &c.) who follow their present Apprehensions and Impetus, without much considering their Actions, or rectifying their Inclinations by Reason, it is oftentimes hard to discern whether they be virtuous, or vicious; which is not so concerning those who are habituated: for then all Virtues go together, as well as all Vices. And those Constellations are easily discovered by their own Light. But natural Virtues are often accompanied with such natural Vices as are habitually contrary. As Meekness is often joined with Slothfulness, and then it proceeds from want of Spirit and Apprehension. Whereas habitual or acquire Meekness hath perhaps an inclination to Sloth, but hath mortified and bridled it. And every Virtue appeareth and sheweth it self, when Necessity or fitting occasion requires it. So Gravity in a Child, and those who being old are yet Children



Children in Understanding, is accompnied with Dulness, Formality, Pride, and Censoriousness: because it proceeds from want of mettle, not from choice; and seeks to justify and shrow'd that defect by finding fault with others. Whereas true and laudable Gravity is opposed only to Levity and Folly. So natural Civility and Courtesy is joined with Effeminacy; Severity with Implacability, and the like.

6. CLIMATES also, and divers other Accidents, produce various Inclinations; not that any Country produceth only one Inclination, but only more of one than another. So all of one Age are not alike inclined, tho most of them are; and more in Youth than Age, because the manners are then least artificial. I will set down therefore, and because most to our purpose, the Inclinations of Youth; that the Educator may in some measure be able to judge, which are Imperfections of the Age, and therefore like to fall off when his Charge arrives to Maturity. Only this Caution ought to be observ'd: that he humor or encourage not his Charge in any of them, for that is to perswade him to be a Child always. And 2ly, that, if he be in any of them exorbitant, the Fault then seems to be of the Person, not of the Age; which happens very frequently; and therefore requires more Care, and a more early and efficacious Remedy in the Eradications.

Young Men then, being guided by Sense, Nature and Passion, not Reason, Experience or Discretion, are inconstant and unsettled. For the Sense being easily tired with the enjoyment of its Object, and the Soul (being made for something better) not finding Satisfaction in things sensible, they conceive

*a Fastidiousness of the present, and a desire to change: and this is necessary for their Condition, that they may not obstinately and fixedly resist (as old men commonly do) the introducing of such Habits as are necessary to the perfecting their Faculties, and making them happy. For tho their Passions be eager, and Sensuality predominant, yet their Resistance is strongest at the beginning, afterwards they with Patience are brought off; their natural Inconstancy suggesting Advantages to the Director. For their present Thoughts being vented, they are at long running, as a Fish when wearied, brought tamely to your hand; therefore also you may hope well of most of them, but be confident of none. Hence also it cometh, that with less Reluctancy they embrace such knowledges as do not thwart their Pleasures, and Senses, but of Morality and Prudence they are less capable; and that in Sickness, when Sensuality fails, they are easily wrought upon. Therefore also are they open, and free, easily discovering their Thoughts and Inclinations. Eager, also, hastily, unadvised, suddenly resolving, and as violently pursuing what they resolve for a little time. Quicquid volunt valde volunt. Stomachful also, as not tamed by Adversity or Necessity. They are also taken with Shews, Gallantry in Cloathing, &c. desirous of what they see, and weary of what they possess; ambitious to do what they cannot, or should not, but neglectful of what they ought and can. Therefore gladly would they be learned, but not study; be excellent, but not take pains; consequently expensive, easily seduced, negligent, careless, fearless, forgetful, improvident and credulous: Desirous of Honor, and making a shew of excelling in Beauty, Clothes, &c. of getting the Victory at Play and Gaming, yet valuing Honor more than Gain;*

Gain; *wanting Experience* they are *angry, fierce, Enemies* of Thinking and Consideration, and therefore rather affecting Bodily Exercises, at which they labour and sweat without measure. *Full of Hope* also; catching at appearance, gay, merry, laughers, modest, bashful, (because ignorant) pitiful, loving their Companions and Follies more than Riches; the want whereof they lament not, because they *know not* their value; therefore *not looking beyond the present*, nor avoiding ill Consequences. *Imitative* also; for the Soul, being a blank Paper, and naturally desiring to be furnished, greedily imbibes what it sees before it; and this is that *Faculty*, with which God indued them on purpose that they may learn, and advance in Knowledge and Wisdom. Children speak nothing but what they hear, and do nothing but what they see: hence they are generally addicted to designing, acting, &c.

SUCH then being the Conditions of *Young Persons*; those who have the *contrary* are to be feared and well look'd after; especially the *sty, reserved, close*, who are also commonly *cunning and malicious*. For this Reservedness proceeds either from *Pride*, conceit of their own Abilities and Unwillingness to be taught; or from *Evil Designs*: For who strives to conceal what he cares not who knows? Or from *Jealousy*, that other Persons counsel them not for the best. These do usually guide themselves by Words that seem to them accidentally spoken, whereby they are easily ensnared and ruin'd. For *no Man* being able to bear the Burden of his own Thoughts, and these having no Friend or Confident, they have no other Course to steer. They will with all Patience hear your Advice and Reprehension, when

when they are resolved nothing shall work upon, or alter, their Purposes. Sometimes they will take notice of so much as serves to their own Designs, and misinterpret and detort what you say, even contrary to your intention. These Persons are commonly seized by Flatterers, Mistresses, or at best fall into low and mean Courses. It is difficult to cure his Malady; yet ere they know their Strength, Threats and Punishment do them good; or accidental Recommendation of such to their Conversation, who may humor them by counterfeiting the same Inclinations, and complying with them, till by little and little they can shew them the great Advantages of Freedom and Openness.

IT hath been also the observation of Learned Men, that the *sad, melancholick and querulous* hardly advance to any great Proficiency. *Præcipue vitentur tristes, & omnia deplorantes, quibus nulla non causa in querelas placet.* Sen. *Neque illum tristam semperque demissum sperare possum erecta circa studia mentis fore.* Quint. Querulousness often proceeds from some inward Debility of Body, as sharp Humors, mal-conformation of some part, or the like.

IMPUDENCE is commonly a Forerunner of Debauchery, Violence, Contempt of Laws; also of Heedlessness, Forgetfulness, Slowness of Learning and Wisdom. Confidence is the Medium betwixt it and Bashfulness. 'Tis observed in the Life of Emanuel Philibert Duke of Savoy, that when a Child, he had the Confidence to speak to any Person, as he did to Charles V. that great Emperor; but, if what he said was not approved, he pressed it not, nor was offended when denied; which seems indeed to be the true notion of Modesty.

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when they are resolved nothing shall work upon, or alter, their Purposes. Sometimes they will take notice of so much as serves to their own Designs, and misinterpret and detort what you say, even contrary to your intention. These Persons are commonly seized by Flatterers, Mistresses, or at best fall into low and mean Courses. It is difficult to cure his *Malady*; yet ere they know their Strength, Threats and Punishment do them good; or *accidental Recommendation* of such to their Conversation, who may humor them by counterfeiting the same Inclinations, and complying with them, till by little and little they can shew them the great Advantages of Freedom and Openness.

IT hath been also the observation of Learned Men, that the *sad, melancholick and querulous* hardly advance to any great Proficiency. *Præcipue vitentur tristes, & omnia deplorantes, quibus nulla non causa in querelas placet.* Sen. *Neque illum tristem semperque demissum sperare possum erecta circa studia mentis fore.* Quint. Querulousness often proceeds from some inward Debility of Body, as sharp Humors, mal-conformation of some part, or the like.

IMPUDENCE is commonly a Forerunner of Debauchery, Violence, Contempt of Laws; also of Heedlessness, Forgetfulness, Slowness of Learning and Wisdom. Confidence is the *Medium* betwixt it and Bashfulness. 'Tis observed in the Life of *Emanuel Philibert Duke of Savoy*, that when a Child, he had the Confidence to speak to any Person, as he did to *Charles V.* that great Emperor; but, if what he said was not approved, he pressed it not, nor was offended when denied; which seems indeed to be the true notion of *Modesty*.



*sty and Confidence*; to express his mind freely, yet entirely submitting himself to the Judgment of his Superiors.

**BASHFULNESS** on the contrary is an *evil Weed*, but *sign* of a fruitful and *good Indoles*. Care must be had, that in the weeding it we extirpate not modesty. A *bashful Man* is not his own Master, nor useth his own Judgment, but is over-awed by others Boldness; and the *more impudent* have *more power* over him. 'Tis also an *evil Guardian of Youth*, betraying it, contrary to its own Desire and Inclination, to the worst Men, who hurry it to evil Actions and Places. How many have lost their Estates, Honors and Lives, because they were *ashamed to distrust*? A Man invites you to Drink, to Game, to Rob, to be Bound for him; cast off that foolish modesty, *deny him*. An impudent Flatterer comes to eat upon you, he begs an Horse, a Ring, a Garment; give to the *Deserver*, not the *Begger*. Some are so bashful, as not to send for a *good Physician*, or chuse a *good Lawyer* or *Governor*, because they are acquainted with a *worse*. Begin betimes to break this Fault in small matters, exert your Liberty and Judgment in denying to Drink, to except a Recommendation, to lend Money, to admire every one you hear praised. And be constant, not overcome with *Importunity*, another sort of *Impudence*.

7. **THERE** are two *Dispositions* most incident to *young Persons of Quality*, because they most resemble Greatness of Spirit, tho in truth as much opposite to it as a *Dropsy* to *Health*; of which I shall speak somewhat more copiously. These are *Anger* and *Pride*. The one is the Counterfeit of Courage, the other of Magnanimity

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I. A N *angry Inclination* in Children discovers it self either by *Pettishness*, *Peevishness*, *Hastiness*, &c. or by *Surliness* and *Sullenness*. Tho all in Youth of mettle are *prompt*, and seem to be *angry* naturally, yet doth that shew it self in *Briskness* and *Cheerfulness*, this in *Frowardness* and *Incorrigibility*. If this evil Weed grow up with them in Age, and they be not broken of it betimes; it makes them follow their own *Impetus*, despise Counsel of Friends and Authority of Superiors; *Eripi sibi suum judicium, etsi pravum, non sinunt*; they defend and hug their *Error*, and had rather continue in it, than change, or repent by others Advice. Also because they are *inconsiderate* and *furious*, they pursue their purposes, good or bad, with great force and concernment; and therefore take not the aptest and most rational means to obtain them. (For *Reason* judgeth what is fit and just, *Anger* useth that as fit which it judgeth to be such; which makes many good *Hunters*, for we are not angry with Beasts, few good *Soldiers*.) Hence it comes that *angry Men* are *unwary*, easily deceived; not open and plain, but *exposed* to them, who are willing to take Advantage. Apt also to judge evil, and hate other Men upon slight occasions; therefore are they not fit for *Freindship*: also *uneven*, and *unequal* in their Conversation; many times also *inexorable*, unsociable, and tyrannical: and their Discourses run much upon Oaths and Curses. Many are the *Causes of Angriiness*; sometimes a *Choleric Humor*, from their Nativity, or adventitious; so we see Families very subject to it; but most commonly it proceeds from *Meekness of Judgment*. And generally the more impotent, the subjecter to it; as Children, Women, Aged, Sickly, in Adversity, or such as

are otherways also passionate. So we are *more testy and angry* when weary, when watched, or any other trouble upon us, as a *Thorn in a Finger* breeds a *Fever in the whole Body*. Some are *angry out of Choice*, thinking it a piece of *Grandezza*, and that it makes them feared and respected. Others by an *Evil Custom*, being by their Parents or Educators indulged their own Wills; who at first not suffering *others* to contradict them, at length neither dare *they themselves*.

BECAUSE this *Passion* admits no *Counsel*, as other *Passions* do; but is, as when a Man sets his own House on Fire, all full of Tumult and Confusion, that no Orders can be heard or obeyed; it is difficultly cured. In Age it is remedied either by *Afflictions* and *Crosses*, which *Providence* bestows upon such Persons as he loves, or by *prudent Considerations*; such as these. Because it springs commonly from *small matters*, a Word, a Jest, a Taunt, a Neglect; endeavour to pass by, pardon, and get quit of the *Occasions*; examine no Faults too curiously; *chaw not*, nor reflect upon, them; *argue not*, nor consider what other Men will think or say; for that blows and kindles the Flame. Neither desire great, much, difficult or rare things; nor desire *vehemently*; be as indifferent to all things as is possible; and make use of common things, rather than appropriate them to your self; that I and MINE are great Sticklers for Anger. When you are in a Fit, reflect upon your self and your inner Constitution; see how the whole Frame is disordered (it is a *Passion* even in the External as deformed as dangerous) and either conquer it, (which after you have done sometimes, the Victory to a vigilant Person is much easier)

or

or at least *defer* what your *Passion* prompts you to do; for whatever is done in *Anger*, may also be done with *Judgment*. For *Discretion* saith not, Do not punish a faulty *Servant*, but do it prudently. Some endeavour to *suppress* and quench it by violence, but then it is apt to *ferment* either into *Melancholy*, or *Malice*, and *Envy*.

THE *Education* also of *Choleric Persons* is not less difficult, except they be managed when *very young*; for then their *Humor* may be broken by *Force* and *Punishment*; but when they begin to understand their *Strength*, fair means must be used, for fear of breaking also their *Spirit*; and while we cure the *angry Man*, we make him *soft* and *lazy*. For this *Passion*, and *Spirit*, are many times so twisted together, that it is difficult to distinguish the *Actions* of one from those of the other; and consequently, to pluck up one without destroying the other. It is in vain to *admonish* or reprehend when the *Passion* is violent; for at best 'tis but as burning *Feathers* under the *Nose* of one in a *Fit* of the *Falling Sicknefs*; which may perhaps raise him up, but cannot cure him. But when he is *sober*, furnish him with good *Remedies* and *Considerations* against a time of necessity; as men do when they fear a *Siege*, and expect no *Relief* from abroad. Or check it with another *Passion*, as with *Shame*, or *Fear*, or *Joy*. Indeed *Chearfulness* and moderate *Pleasure* clear up the *Spirits*: and tho *Sadness* and *Anger* differ, yet are they much alike in their *Causes*, and the same *Medicines* are good for both.

2. PRIDE is many times grafted upon *Anger*; and is so like to it, that it is not easy to discern which operations proceed from which cause. It is grounded in an *error of the Understanding*, i. e. a vain and false Opinion of his own Excellency above others, and above the Truth. In Youth, it *discovers* it self by *contempt of others*, Ingratitude, Injuriosusness; *accepting* all Honor, Respect and Officiusness as due and deserv'd, but *paying* none: therefore *conversing more willingly with Inferiors*, and domineering over them also; neither is a proud man familiar or friendly to any but *flatterers*, to whom he easily becomes a prey. For of all human Actions, Pride seldomest obtains its end; for aiming at Honor and Reputation, it reaps Contempt and Derision from all sober Persons; instead whereof, he embraceth the Lies and Flatteries of such as thereby gain and manage him. His care is not to *do well*, but to *seem* so; and therefore he is *ashamed to confess a Fault*, Error, Ignorance, or Inferiority; to learn or be taught; to be chid or corrected. Instead of Amendment, he is sullen and dogged. He is seldom free from *Envy*, and therefore *impatiently hears the Praises of another*, especially his *Equal*; but he swells, looks big, struts, vapours, and boasts to shew what he thinks himself to be: he is *displeased*, hateth and revengeth, if not treated according to his Merit. *Comparing himself with others*, 'tis to his own advantage; looking only upon their *Errors*, and aggrandizing them into *Faults and Vices*: but upon his own *Virtues*, which are all *heroical*. Especially *prying into the Actions of Superiors*, whom he imagines to usurp upon him, who deserves and can manage all things better than they. Therefore if in Power, he be-  
comes

*comes imperious*, tyrannical, opiniaſtre, impatient, if every thing correſpond not to his Deſires: but if he *fall into Miſery*, as commonly ſuch do (being more expoſed to it by reaſon of their high valuing of themſelves) he is low, vile, cowardly, and dejected. His great badge is *Singularity*, and his Diſcourſe runs much upon *I, me, mine, &c.* This being a fault of the Mind, and not radicated in the temper of the Body, is reduced to Equanimity, by *mortification* of his own Conceits and Fancies; either by *Puniſhments*, by *Reason* and good Counſel, or *converſing much with Strangers*; or by the *method taken by God Almighty* to humble him by others reſiſting, deſpiſing, and croſſing him.

8. I have not obſerved that any *Phyſiognomical Signs are infallible*: not, tho many of them concur in the ſame *indication*; and tho many famous Authors and Proverbs in all Languages ſeem to authenticate them. For indeed, the *Temperature of the Body* ſeems no otherwiſe to be the *Cauſe* of the *Actions of the Soul* or Perſon, than as the *Temper of the Axe* is the *Cauſe* of *Cutting*; to which many other things, as *Figure, Weight, Motion, &c.* are required as well as it; and yet altogether are but the *Instrument of the Man*, who by greater *Strength, Dexterity, &c.* can work better with another ſort of a worſe Tool, and can make *one advantage remedy another diſadvantage*. We ſee alſo that *Study and Experience* give more force to the Soul, than any diſpoſition whatſoever of the Body; even as *Temperance, Labour, &c.* make the Body more obedient. All which are great *Teſtimonies of the Souls ſpirituality*. 'Tis commonly ſet down by Authors, that *tall and ſtrong Men* are of *ſmall Underſtanding and Courage*; that it is a *ſign of*



Wit, to have a *curious Taste*, and delicate *Stomach* (which indeed proceeds sometimes from the weakness of that Faculty by too much intensive study) and many such like: which is in vain to repeat, since it is not difficult to shew that some of contrary Dispositions have the same signs: and of contrary signs, v. g. to Ingenuity, are yet ingenious. Seneca saith of Claramus, Epist. 66. *Inique se gessit natura, & talem animum male collocavit: aut fortasse voluit hoc ipsum ostendere, posse ingenium fortissimum ac beatissimum sub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like is verified of the President Pedro Gasca, that recovered to the King of Spain, Peru almost wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the Passions discover themselves almost inevitably by the Countenance; because they, being sudden and violent mutations of the Soul, cause the like also in the Spirits; which shew themselves through the Skin: or in the motions also of the exterior Members. But it is not so with the Inclinations and Dispositions, which are by our own Industry and Habituations turned now into natural: and impress no such violent or extraordinary motions in any part, either of Spirits, or Body.

9. MORE trust is to be had to such other Signs as seem to be the *Flowers* which precede and pretend some Smell of the *Fruit* it self. These then promise *Virtue*; Modesty, Obedience, Advisableness, Compassionateness, loving *Virtue* in others, and consorting with such, Chearfulness, Aptness to Friendship, Impatience till reconciled to any he offended, Mildness, Humility. Those who

who are apt to shed Tears, are of a softer and lovinger Disposition, as those who cry and shed no Tears, prove commonly stubborn. Signs of Nobleness and Generosity are, to confess a Fault rather than tell a Lye, or frame a Cobweb Excuse; to be ashamed to be overcome in any laudable Study or Exercise; not to be angry when justly reprov'd, or corrected, (*moneri posse, ac velle, summa virtus est;*) to do more for Honor than Reward; not to be easily discouraged or despond, but to be more sprightly; to desire difficult Employments; to pass by small Offences; not to deride others Defects; to be more ready to excuse than aggravate Faults of his Companions; lastly, to be grateful, especially to his Masters, Teachers, and Servants. Signs of a Capacity for Sciences, are; Attention to what he goes about; demanding the reason of things. [By the way, asking Questions very much discovers the Ingenuity of a Child: for to ask many is a sign of Curiosity and Wit; to ask vain and impertinent ones, or the same over again, or not to stay for an Answer, of Folly and Inconsiderateness; material and pertinent ones, of Judgment and Discretion.] WHY is the great Question of Knowledge; not to be satisfied with a slight Answer; Sagacity, and much thinking; not talkative, but reflecting inwardly, meditating with, and entertaining himself. *Primum argumentum compositæ mentis, posse consistere, & secum morari.* Good imitation of what he sees. If he have so much confidence of his Parts, as to hope with Industry to conquer every thing, but without labour to do nothing well; if he have a strong faithful memory for things, tho not for words; if a rational, methodical, and regular Understanding.

As *Democritus* seeing *Protagoras*, when a Youth, to bind up a Faggot orderly, and to the best advantage, conceived him fit to be a Scholar. And *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor Boy, and keeping his Father's Sheep, he saw him designing one of them upon a Brick. Afterwards he became the Restorer of that whole Art, and the famousest Man of his Age. A Child that *delights in tormenting*, and vexing either Beasts or Men (as the Daughter of *Caligula*, that let her Nails grow to scratch her Companions and Play-fellows) is of an evil, perfidious, and bestial Nature.

DELIGHTING in Gallantry commonly portends lowness and weakness of Spirit, as have those Women, who have nothing but their out-side to entitle them to Humanity. But *Slovenliness*, if it proceeds from Negligence, *i. e.* if he be careful in other things, especially of Concernment, is a very ill sign: *ad morem discincti vivere Natta*. But if from particular neglect of Delicateness, as too low and mean, 'tis a good sign, *cave tibi a male praeincto puero*. A sign of Timorousness and Effeminacy is to indulge divers Fancies, and to pretend to see Imaginations and Spectra (things which valiant Men are seldom troubled withal) as also to pretend antipathy to divers sorts of Meats; &c. and Timorousness is the Prologue to Craft and Dissimulation. Unseasonable Gravity many times indicates slowness to Sciences, Negligence, and weak Memory. Quickness of Wit is in danger to usher in Pride, Contempt, Abuse of others, and neglect of Study. Acuteness and Sagacity is often accompanied with Anger and Precipitousness. Such also, if Students, are apt to fall into needless Curiosities,

ries, Factions, and Heresies. For they search not to the bottom; but having Principles, think to work out the rest by the dexterity of their Wits. *Vaingloriousness* is always subject to *Flatterers*. Distinguish between *Softness*, and *Meekness*: the more soft the less understanding, the more meek the greater Generosity and Nobleness of Spirit: a soft Man hath no Anger or Gall, a meek Man bridles and masters it. *Huffing* and *Swaggering* (like bottled drink) commonly shews want of Spirit, for it is but froth that makes that noise, and presently such becomes vapid, and distastful.

10. WE must take heed of thinking any of these Imperfections or Faults incurable, because according to a natural Inclination: or if a Child be not exactly such a one as we would have him, that he must be treated as the *Brachmans* did their Children, whose *Indoles* they disliked, abandon them in the Woods to the wild Beasts; or as the Inhabitants of *Madagascar*, who expose all their Children born upon a Friday. *Turpiter desperatur quicquid fieri potest*, saith *Quintilian*. *Illud desperandum est posse nos casu bonam mentem influere: laborandum est: & ut verum dicam, ne labor quidem magnus est; si modo animum formare incipimus, antequam dure scat pravitas ejus. Sed nec indurata despero. Nihil est, quod non expuget pertinax opera, & intenta ac diligens cura.* Sen. Ep. 50. Let the industrious and skilful Educator make many Trials and divers Experiments, as Physicians do before they give a determinate Prognostick.

Now, of Cures some are general, as 1. To make them know their Infirmary, and that it is an Infirmary; and 2. That they be willing to be cured.  
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For it is not as in corporeal Diseases, when the Body is necessitated, by connexion of Causes, to undergo and suffer the Malady incumbent. But here the Soul is *in its own power*, subject to it self only and its own Will, and that directed by the Understanding. Wherefore the first step to a Cure, is to *convince* by Reason *that they do ill*, i. e. to acknowledge their Disease; the Desire to have it cured follows naturally. So that it is in the power of Reason to rule absolutely, over the Affections and Dispositions of the Soul. But because Reason sometimes is *miss'd*, or obstinately *mistaken*, Almighty God hath given us his holy Religion, and his Spirit, to govern Reason also, and render every Thought obedient to *Faith*. So that in Religion lies the universal and never-failing Remedy of all the Evils of the Soul. But many times particular and topical ones are also to be applied. A Child, when he begins to go, refuseth immediately to be assisted; so when the Will begins to follow its own choice, it then also begins to scorn a Guide; the Appetite of *Liberty* being stronger than that of Security. Great Industry therefore and Discretion is requisite to turn it the best way; endeavouring, as Physicians, to *introduce the contrary*, of what is amiss, and supply what is defective; to *coerce* and discountenance the bold and impertinent; to *encourage* the soft and modest: *severe* to the merry, *cheerful* to the melancholick. Waken the *taciturn* with Questions, and silence the *loquacious* with baffling Fallacies. Bridle the too *forward* and eager, and spur up the *lazy* and slothful.

II. SOME there are, who are *lazy* and *unindustrious* to study, yet very active and *sprightly* in

*in bodily Exercises*; these many times are fitter for other Employments than Learning. Others are to all purposes *slow* and *sawntering*, and these are to be cured with bodily labour. First make them *play, run, leap, &c.* afterwards bring them to study. For there seems to be a moisture clogging their Spirit, which must be first shaken off: for if they be indulged they will become more sleepy, even till chang'd into *Dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be sedulously performed. There are also who are *pettish, peevish, hard to please*, and are always lean, meagre, and consumptive: which proceeds from a sharp, thin humour, easily exasperated, and to such a degree as may be very prejudicial. It is best therefore to deal with those *gently and smoothly* (the default being more in the Body than the Mind) and not put them upon crabbed, intricate, vexatious, or intensitive Studies; nor be too *rigorous* in exacting an account of them. It would be worth labour to try whether such *Medicines* as dulcify the Blood would not profit them. Like to these are they who seem *rough, harsh, regardless of Civility, and not easily mingling Conversation*. These (if not such in extremity) when mellowed by experience, *prove better than the complaisant and amicable*. Keep this sour disposition to Study, Virtue and Knowledge; and though he grumble and repine, be content so as he doth his work; and he is *in less danger of Temptation*, becomes more solidly virtuous, and lasts much the longer. As the Wine which pleaseth in the *Cuve* must be drunk in the *Must*. They are also *fitter for friendship* than the *Compliant*; for these are equal to all, and the greatest interest can be gain'd in  
in



in them is but *Civility*; the other *chuse* their Company, and *fix* upon the best. This *Sourness* proceeds ordinarily from a brisker and fiercer Spirit, not willing to go in the ordinary *route*, nor follow the tract of those he undervalues; but loves the *generous taste of Liberty*. Whereas the *soft wax*, that melts with every ones fingers, *keeps no impression*. But if this *harshness* be *extream*, and encrease with age, consider whether it grow from *Pride*, and then the Root is to be digged up; or from *natural Inclination*, and then let him frequent facetious and merry Company, let him converse with *Strangers*, with whom he must stand upon his guard. *Womens* acquaintance also, if discreet persons, is not ill for this Disease. With the *froward* and *perverse* begin to use Severity betimes, and master him before he know his own strength. Let him not be *humoured*, or *gain* by his *sturdiness*; but let him know by experience, that his Tricks are not only *undecent*, but vain also and *uneffectual*. Imitate *God Almighty*, who to the *meek* sheweth himself *gentle*; but to the *perverse, froward*; that he may humble the high Looks and Thoughts of the proud. For indeed this *sullen Humour*, which against all reason will be guided only by its own Opinions, and will brook no Contradiction, is the effect of the greatest *Pride*; and is too frequently found in Persons of Quality, when cockered by Parents, or flattered by Servants. When they are Children, *rough Usage* is good for them; but afterwards it irritates them the more. Then if *sober reasoning* open not their eyes, they must be (as wild Trees) often transplanted, and removed into strange Company. For where unacquainted they dare not shew their Humour; especially before such as will not brook their Impertinencies; but answer them with Laughter,

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ter, Scorn, or somewhat more severe. Indeed generally all *bad Dispositions* are reclaimed by Conversation, and the Example of other persons, especially such as are eminent in the Virtue you would produce. *Afflictions* also have a wonderful force, which are discreetly to be managed by the *Educator*; for then the Humours are ripe for Purgation.

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C H A P.

## C H A P. X.

*Of Parts or Capacities in general ; and of their diversity ; and how to be ordered and rectified.*

**H**ITHERTO we have spoken of *Dispositions*, in order to the *regulation of Life and Manners*. In the next place we must treat of what concerns *Knowledge and Science*. And in order to this we must resume, that there are *three Faculties* (of which we shall speak by and by more copiously) naturally implanted in us, *Wit*, *Judgment*, and *Memory*. Concerning which that you may the better understand my Intention, I will set down the most common and usual differences of *Capacities*. And first take notice, that the goodness of *Wit* is seen in, 1. quick *apprehending* what is proposed ; and, 2. ready, pertinent, and copious *Invention*. A *Memory* then is counted excellent, when it *quickly* embraceth, and *long* retaineth, what is committed to it. And that *Judgment* is commended, which *subtilly compareth*, and accurately *discerns* between things that are like. Next that of *Wits*, some are *ordinary*, others *extraordinary*. Extraordinary, such are :

1. *IMAGINATIVE Persons*, who 1. either have their *Fancy* so *volatil* and *skipping* from one thing to another, that they cannot fix long upon any one Subject. Sometimes this proceeds

ceeds from Levity and Impatience of the Labour of thinking (*non est enim minor lassitudo animi quam corporis, sed occultior,*) sometimes from Melancholy. And such a degree there is of this, as is incurable but only by Medicine, that is, Frenzy and Mad-ness. Or, 2. who have great and ready variety of Fancies or Suggestions, but little of Judgment. Even as Cisterns, whereinto the Water continually flows, are never clear. These catch at, and sit down with, their fullest Apprehensions, without weighing or considering the contrary; and are called *Phan-tastical*. The best way to cure both these is to fix them, by setting them to *Mathematicks*, Geome-try especially, where they are not suffered to taste a second dish, till they have perfectly digested the former; and by employing their Memory. *Disputa-tions* also in publick are very profitable.

2. **PRECOCIOUS** Persons, whom the Pro-verb hath branded to be of *small duration*. Per-haps because these *fine Tempers* are usually less strong and durable, their Spirits either exhaling and spending, or fixing and thickning. So that like Corn upon strong ground, they spring up upon a sudden, shew all they can do, are in admiration for their Forwardness; but wanting Root, they bring forth yellow and empty Ears before the Harvest, and so vanish. Thus *Hermogenes* the Orator was heard with admiration at 12 years old, at 24 with laughter. Yet by the good leave of the *Proverb*, I have not seen many of *precocious* parts, except by their own or Educator's fault, miscarry. For many times it happens that those persons, seeing their ad-vantage in the Race above their Companions, slacken their speed, betaking themselves to plea-sure

sure and idleness; or as they say of *Rablais*, who not finding his good Parts and serious Studies encouraged according to his Expectation, abandoned himself to *Buffoonry*. These pregnant Wits, being much courted for their plausible Conversation, endanger their Ruin from those, who pretend to wooe their Friendship. It would be better for them to consider, that they are not matched only with those who started at the same time with them, but with those also who had Advantage; and that he is to be crowned, not who doth as well as others, but as well as he can. But because of the Prejudice most Men have against *Precociousness*, it will not be amiss to shew some late Examples of those who begun betimes, have proved admirable, and lasted a long while. The great Cardinal *Bellarmino*, whilst at School, interpreted publicly *Cicero's* Oration *pro Milone*, at Sixteen began to preach, and openly read the Grounds of Divinity. Cardinal *du Perron* read over the *Almagest* of *Ptolomy* in Thirteen Days, before he was Eighteen Years old. *Torquato Tasso* spoke plain at Six Months old; at Three Years went to School; at Seven he understood Latin and Greek, and made Verses; before Twelve he finished his Course of Rhetorick, Poetry, Logick, and Ethicks; at Seventeen he received his Degree in Philosophy, Laws, and Divinity, and then printed his *Rinaldo*. And tho of prodigious Natural Parts, yet the Writer of his Life observes, that he writ (his Poems especially) by the force of indefatigable Study, rather than Vivacity of Wit, or Fruitfulness of Invention; which rendred them admirable; for he began there where others would have ended. *Augustus Caesar* at Nineteen Years old, contrary to the Advice of his Friends, put himself upon the

the Management of Affairs, claimed, and entred upon, the Inheritance and Succession to his Great Uncle *Julius*. So did *Cosmo* (the great *Cosmo*) *Medici*, at Seventeen Years old, contrary also to the Counsel of his Kindred, take upon him the Government of the Republick of *Florence*, after the Murder of his Cousin Duke *Alexander*. By the bye also 'tis observed, that to both of these the first Day of *August* was fortunate; to the one for the Battle at *Actium*, to the other for the two Victories over the two *Strozzy*, Father and Son. *Vesalius* began, when a Child, to cut up Mice and Rats; *Mich. Angelo* to draw Figures; *Galen* to compose Medicines. *Jo. Picus*, Earl of *Mirandula*, outwent his Teachers, nor could they propose any thing to him, which he did not immediately apprehend; and the 900 *Conclusions*, which he proposed to defend against all Opposers, under Twenty Years of Age, shew what he was, and he never retired till his Death. *Jos. Scaliger* saith of himself, that all the time he lived with his Father in his Youth, he every Day Declamed, and before 17 Years old made his Tragedy *Oedipus*. Besides many other Particulars which he reciteth in the Life of his Father. To *Vid. Fab. Pibrac* then not Twenty Years old, the great *Alciati* in his Publick Lectures acknowledged the Solution of many great Difficulties in the Civil Law. *Grotius* at 8 Years old made Verses, and performed his publick Exercises in Philosophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16. he pleaded Causes. At 17 he put forth his Comment upon *Aratus*. *Lipsius* writ his Books *Variarum Lectionum* at 18 Years old. *Ingenium habuit docile, & omnium capax præter Musices: memoria non sine præceptorum miraculo etiam in pæro,*  
*quæ*



*qua in senectute non defecit.* Cent. 4. ep. 87. Sir *Phi. Sydney* (saith Sir *Foulk Grevill*) tho I knew from a *Child*, yet I never new other than a *Man*; with such Stayedness of Mind, lovely and familiar Gravity, as carried Grace and Reverence above greater Years. And what his Parts were, appears by that strange Affection born him by *Lanquer*, and *William Prince of Orange*, who kept Correspondence with him when but a Youth. *Calvin* printed his Institutions before 25 Years old. *Alph. Toftatus* learned all the Liberal Sciences without being taught; and writ in the 40 years he lived as much as most Men can in that time well read: yet was he also Counsellor to the King, Referendary Major of *Spain*, and Professor of Philosophy, Divinity, and Law in the University of *Salamanca*. I could bring also very many more of our own Nation, and my own knowledge (besides Mr. *Oughtred* and Mr. *Cowley*) to testify against that Proverb: but I think very few Examples (*Vopiscus* saith none) can be given of such, as being dull and heavy in their Youth, arrived to any great Perfection in their Age. *Neminem* (says he in *Probo*) *unquam pervenisse ad virtutum summam jam maturum, nisi qui puer seminario virtutum generosiore concretus aliquid inclytum designasset.* Mai non si raccoglie buon frutto nell'autunno, sel' albero non ispunta buone foglie nella prima vera. *Danti.* Indubitatum est, eos qui in ulla re unquam excelluerunt, mature puerilibus annis ad eam rem accessisse. *P. Com.* p. 59. totum in hoc consistit, primum in beneficio Dei, proxime in educatione. *Ibid.* Are there not therefore two sorts of Precocious? Such as have really good Parts and Abilities by nature, and if these fail in their Proficiency, it is the fault of themselves or Teachers. Or, 2. such as being brought up in Conversation above the rest of their Age

Age seem to excel, having only imitated better Copies than their Companions: those are like Trees, whose Nature it is to bear early Fruit, these like those accelerated by a too-early or accidental Heat, and may often verify the Proverb. However, let not the Educator slacken his Endeavour towards any of them, nor let the Young Man himself *despond*, but rather (which is a great truth) say, that God Almighty hath thus furnished him to be an ornament to his Creation; and an assistance to Mankind. Let the Educator also be more careful of him, and *not leave him to himself*; for there will come cold Frosts and Hails, Loathings and Tedioufness of *Labor*; which, if not well defended, will hazard his dropping off. The *subtle and delicate Edge*, if encountring too great Difficulties, is in danger to *turn*; in such cases therefore, let them not be tired out, but assisted, to expedite themselves with Ease and Delight. Propose to them high and noble Studies, but give them your hand: keep them continually running, but not at their full speed, lest they grow weary, and loath, and abandon them. And indeed, it is a much greater difficulty and master-piece, to direct and conduct *great Parts*, than *mean ones*. *Parts* are indifferent to good or bad, and great Parts to great Good or great Evil; and *all great Evil*, as well as *great Good*, proceeds from them. And which way soever they go, they are not easily diverted, their Abilities supplying them still with sufficient Defence for themselves. *Maxima ingenia*, saith *Seneca*, *miror & timeo*, *mediocria probo*: as he is in less danger who walks on a Plain, than he who dances on a Rope. *Manutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottishman, who at Twenty One Years old (when he was killed by order

der of the D. of Mantua, understood twelve Languages, had read over all the Poets, and Fathers, disputed *de omni Scibili*, and answered *ex tempore* in Verse. *Ingenium*, saith Scaliger, *prodigiosum, & admiratione magis quam amore dignum ei iudicium defuit. Principes solent illa ingenia amare magis, quam bene doctus.* Such Persons, if not well regulated, (which as I said is difficult,) become many times proud and conceited, angry and precipitious, scornful and presumptuous; many times also light and freakish. And truly mean and indifferent, or even low, Wits, have more Pleasure and Satisfaction, than these *High-flyers*. For trusting to their Parts, they neglect Study and Exercise, and so are easily surprised and discovered; when either not fully apprehending the Question, and the Consequences of an Opinion, or themselves not well disposed for Discourse.

3. THERE is another sort who have not so great Parts, but have a *Volubility of Language*, are able upon a suddain to speak *de omni ente & non ente*, and of them too, *pro & con*. This passeth amongst Women and ordinary People for *Eloquence* and Great Parts, but amongst discreet and serious Persons, for *Impertinence*. And the rather, because these Men chuse to talk commonly of things they understand not, or are most improper and unknown to the Company; and of them also, without order, or method; and have, when at a *non plus*, certain *Common-places* to return to; lest they should fall into that terrible Disgrace of having no more to say.

4. SOME Persons (though very few) have a strong *Indoles* or Inclination to, and Abilities for, some

some particular Science: *strong* I say; for a slight fancy to one more than another is not straight-ways (as they call it) a *Genius* to such a thing; for *most Men* are not altogether indifferent to *all sorts of Learning*, (tho *Card. du Perron* could never observe that he was more affected to, or more apt for, one Science than another) and yet may arrive to a great perfection in that whereto they are least disposed. But if his *Genius* lead him so strongly to any one Science, that he be unapt to others, it is by all means to be humoured. *Ne tentes* (saith *Quintil.*) *quod effici non potest; nec ab eo, quod quis optime facit, in aliud, cui minus est idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jesuits*, under whose Education he was, very unapt for Learning, and ready to be sent back to his Parents, to be some other way employed; before they would quite abandon him, one of them resolved to try him in Mathematicks; wherein, in a short time, he profited to admiration, and grew very famous, and eminent in those Studies. Or if his *Genius* be accompanied with a noble and generous Wit, let great endeavour be used to teach him *other Sciences*; and if that he is inclined to be not the noblest, to take him off from it also. *Omnino iniquum est nobiliora ingenia de honestari studiis minoribus.* Yet many times it is difficult to bring such off their Inclination: as in *Monsieur Pascal*; out of the Preface to whose last Book, I will transcribe some Passages very memorable, both concerning the *precociousness* of his Wit, and *strong inclination* to Mathematicks.

“ *Monsieur Pascal* was observed in his Childhood  
 “ to have had an admirable Understanding to  
 “ pierce into the profundity and depth of things;  
 “ and

“and to discern solid Reason from superficial  
“words. Insomuch that when they offered him  
“words only, his Understanding was restless and  
“unsettled, until he had discovered Reason. At  
“Eleven Years old, at Table, having struck an  
“Earthen Dish, and observed it to make a Sound,  
“which ceased as soon as touched with his Hand,  
“he was very earnest to know the Cause thereof,  
“and from that began to demand many other Que-  
“stions concerning Sounds, insomuch that he  
“made then a small, but very ingenious, Trea-  
“tise, concerning Sounds. This his strange Inclina-  
“tion to Ratiocination, made his Father fear,  
“that if he should give him an insight into Geo-  
“metry and Mathematicks, he would be so much  
“taken with them, that he would neglect all o-  
“ther Studies, especially Languages. He there-  
“fore resolved to hinder him, to lock up all the  
“Books of those Sciences, and not so much as  
“to speak of them in his Presence. But all this  
“Cautiousness served only to excite his Curiosity;  
“so that he often entreated his Father to teach  
“him Mathematicks, or at least to tell him what  
“they were. His Father to satisfy him some-  
“what, in general said, They were Sciences which  
“taught how to make Figures equal or proportion-  
“al one to another, and withal forbid him to  
“speak to him, or think any more of them. A  
“Command impossible for such a Wit. For up-  
“on this hint he began to revolve them continu-  
“ally in his Mind, especially at his times of Recre-  
“ations. Once especially being in a large Hall,  
“(where he used to divertise himself) he began  
“to make Figures with a Coal on the Pavement,  
“as a Circle, a Triangle of equal sides, or of equal  
“Angles, and the like; and this he did easily.  
“After-

“ Afterward, he began to search out and make  
 “ Propositions. But all Books and Instruction be-  
 “ ing by his Father's Diligence concealed from  
 “ him, he was forced to give Names and Defini-  
 “ tions after his own Invention. A Circle he cal-  
 “ led a Round, a Line a Bar, &c. After this he  
 “ framed also to himself Axiomes, and upon them  
 “ Demonstrations after his own manner, till he  
 “ arrived to the 32 *Prop. E. l. 1.* His Father sur-  
 “ prizing him in this Posture, was mightily asto-  
 “ nished when he heard him discourse, and as it  
 “ were analyze his Propositions. And hereupon,  
 “ by the advice of Friends, he put into his hands  
 “ *Euclid's Elements*, which he read and compre-  
 “ hended at 12 Years old, with as great Pleasure  
 “ and Facility, as other Children do Romances:  
 “ he read and understood it all by himself with-  
 “ out any Master; and advanced so much in that  
 “ Knowledge, that a while after at *Paris* he entred  
 “ into the Conferences of Learned Men, held  
 “ once a Week concerning Mathematical Quest-  
 “ ions. Thither he brought his own Inventions,  
 “ examined others Propositions, &c. and yet was  
 “ all this Knowledge only the Product of his lea-  
 “ sure Hours. At 16 years old he composed a Trea-  
 “ tise of *Conics*, which *Monfieur Descartes* would not  
 “ believe but to have been the Work of his Fa-  
 “ ther, endeavouring to procure Reputation to his  
 “ Son. At 19 years old he invented that Instru-  
 “ ment of Arithmetick, which is in print; and at  
 “ 23, having seen the Experiments of *Torricelli*, he  
 “ also added to them a great number of his own.  
 This example of *Monfieur Pascal* is very extra-  
 ordinary, as was that of *Pet. Damianus* to Pie-  
 ty, who being a Boy, and almost starved and  
 naked, by the churlish and unnatural usage of his



his Brother ; yet having found a piece of Money, not regarding his own Necessities, he bestowed it upon a Priest to pray for his Father's Soul. Most Men are fit for many Sciences ; and that Inclination, which they have to one more than another, is ordinarily *from their Ability* to perform one more than another : as Memory is for some ; Wit for others ; Courage and bodily Strength for others, &c. or *from their own Imitation, or others Recommendation*, by Word or Example to one thing more than another ; or *from some external and accidental Effect* they have seen or known of any one, or some such like. But tho all Men have not, or scarce any have, *all Faculties* excellent in an equal degree ; it will be the Teacher's Care, and Educated's Endeavour to better that, wherein they are *most defective* ; but so always, that you conduct them by that way they will go. Too much strained Wits, as forced Grounds, badly correspond to our hopes. *Unusquisque suum noscat*, saith Tully, *ad quas res aptissimi erimus in iis potissimum elaborabimus*. Seneca saith, that Virgil was as unfortunate in Prose, as Cicero in Verse. But I am rather perswaded that both the one and the other proceeded from want of Practise. For Tasso was eminent in both : and Ovid was an acute and eloquent Declamator, as well as a fluent Poet. And Sen. l.2. Cont. 3. stories of him, that being importuned by his Friends for liberty to expunge three Verses out of his Writings, he yeilded, upon condition he might except three, and named those they would have blotted out.

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great Rules to be observed. 1. *Begin not to teach a new Science*

*Science till your Scholar understand all that is necessary to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for so he will learn both more and chearfuller. Whereas the Mind cannot to purpose intend many things at once. Tho such Studies as have Correspondence and Affinity may well be conjoined; for the comparing illustrates both, and variety takes off the tediousness. See Quint. l. 2. c. 12. Be not too hasty with your Scholar; advance him not too fast; lay the Foundation sure and stable. Remember that you are not powring into a Bucket, but filling a Bottle; the putting in too much hinders any from entring. He that eats faster than he digests, breeds Crudities, and work for the Physician to purge away. Besides he that understands, goes on chearfully and securely. Which I take to be the reason, why Men of Age make greater progress in Learning, than Children. Ful. Scagiler began not to learn Greek till 40 years old, and then mastered it in a very few months, as he did French and Gascon in three. Pet. Damianus learned not to read till Mans Estate, yet proved one of the eminentest Scholars of his time. Baldus entred so late upon the Law, that they told him he intended to be an Advocate in the other World. 2. Teach not too much at once, but take your Lesson in pieces, let him spell before he read; invent in English before in Latin, confusedly before in order; then chuse the best, put it in order, turn it into Latin, and then file and polish it. It is reported of Virgil, that he first composed his matter in Prose, then turn'd it into Verse, afterwards reformed those Verses to fewer; and last of all revised and amended them. To these Rules I must add, that he be taught things necessary or useful. Such are,*

1. LANGUAGES. The *Bulla Aurea*, Tit. 26. commands all the Sons of Electors to be brought up from 7 years old, in the *Italian* and *Sclavonian* Languages; and to perfect that Study before 14. That is prescribed to the German Nobility; but for ours it seems requisite, that they learn the *Latin Tongue*, so much as to understand an Author readily, to write and speak it competently; and if they go abroad, the more readily they speak it, the better. Other of the *learned Languages* are Ornaments, but not so necessary as the *Modern*; and of these, theirs, with whom we have most converse, are the most useful.

2. IT is requisite that he learn to *speak perspicuously, decently, and persuasively*, which is *Rhetoric*. To understand the difference of *Stiles Epistolary, Historical, and for Orations* in all the three kinds. Also to *compose and pronounce* them handsomly, at least in his own Language. It is better also, if he understand and practise (tho not much, except he have a considerable *Dexterity* in it) *Poetry*; without which no Man can be a perfect Orator, but his *Fancy*, as well as *Expressions*, will be low and mean. *Poetry* warms the *Imagination*, makes it active, and prompt to soar to the top of *Parnassus*; it emboldens to the use of a lofty *Metaphor*, or confident *Catachresis*. Besides, accustoming the *Stile* to measure, gives *Insight, Judgment, and readiness* also in *Oratorical Number*. It teacheth also to chuse good Words, to consider, weigh, and pierce better into what we read, to take notice of the most delicate *Artifice*, and discern *Sparks of Diamonds*. So that it is observed, that when *Poetry* is despised, other Sciences also

also are in the Wane. One great piece of *Poetry*, and perhaps the most familiar and proper, is the *Dramatic*; in which could they be of good Subjects, well garbled, and discreetly handled, it would not mis-become our young Gentleman to have his part.

3. **MUSICK** I think not worth a Gentlemans Labor, requiring much Industry and Time to learn, and little to lose, it. It is used chiefly to please others, who may receive the same *gusto* from a Mercenary (to the Perfection of many of whom few Gentlemen arrive) at a very easy rate. I should rather advise Singing, especially if you fear him subject to a Consumption; which, besides that it strengthens the Lungs, modulates the Voice, gives a great Grace to Elocution, and needs no Instrument to remove or tune.

4. To *discourse pertinently and rationally* is also necessary. This is Logic; which tho taught in every Colledge, and every one learneth, yet do very few attain perfection in it. *Error* is so well disguised, *Verity* is also sometimes so deep, and our Cord so shallow, that it requireth very much experience, to be able readily to discover the truth, and dissolve a Sophism. These Knowledges already mentioned are but *Foundations*, upon which all Sciences are *built*, but themselves appear not in the *Edifice*. For they are nothing but regulating and perfecting the *Actions* of our *natural Faculties*, not *informing* them with any new or extrinsecal Accedent; they are disposing and preparing the *Table*, that good Resemblances may be *drawn* upon it. They are necessary that a Man may make the best Advantage of his natural Parts

in apprehending of other *Arts* and *Knowledges*. Some indeed have been of opinion, that a *Gentleman* needs no more, but what Nature hath given him. *Licinius*, and a great *General* in our own times, were so illiterate, that they could scarce write their own names. *Lewis XI.* desired his Son might understand no more Latin than, *Qui nescit dissimulare, nescit regnare*. But what harm had it been, if he had saved his Successor the Labour and Pains of weeding out of *Paris* and all *France* so many ignorant and foolish Persons, and planting better in their rooms? For which the Historians tax him. Or what harm had it been, if he had permitted his Son (*Charles VIII.*) to have learned somewhat of *Latin*? He could at the worst but have done as he did, that is, commit his Business to others, and not be able to discern good Counsel from evil, and interested. But it seems that Prince had but one Trick in *King-craft*, and that a very mean one; more Latin might have taught him others, and not to have needed that, so base and unworthy of a Prince. As it did those great *Monarchs*, who were practised in them, *Julius*, *Augustus*, and the rest of that Family; (whereof *Nero*, to his dishonor, was the first that stood in need of borrowed Eloquence, *Seneca* making his Speeches for him) *Trajan*, *Hadrian*, *M. Aurelius*, and that Miracle of Princes, *Severus Alexander*. *Hannibal* wrot the Lives of two famous Generals; and *Alexander* slept with *Homer* under his Pillow. I will not muster up any more Examples; they are infinite. Learning, i. e. *Sciences*, are not necessary to every Man; nor all to any Man; yet are they useful to all, tho not to all equally. But that is best, which is most beneficial and proper for every ones condition of Life. *Learning and Study makes*

makes a Young Man thinking, attentive, industrious, confident, and wary; an Old Man chearful, and resolved. 'Tis an Ornament in *Prosperity*, a Refuge in *Adversity*; an Entertainment at home, a Companion abroad: it cheers in Solitude and Prison; it moderates in the height of *Fortune*, and upon the Throne. In these parts of the World we seem to run after *Sciences*, and think them to be all things; whereas the great and universal business of our Life, especially active, is *Wisdom*, *Prudence*, *Nobleness*, and liberty of Spirit. *Sciences* are necessary to Man's Life, and Professors of them are requisite to instruct such whom it concerns to know and exercise them: in other Persons, *Wisdom* is the chiefest, and what can be spared from acquiring that, let it be bestowed upon Science. By the way, take notice, that these are not both the same; that to be learned is not to be wise; nor are *Sciences* to be placed in the upper room, notwithstanding the Honor and Wealth to be acquired by them. They are particular Means for the obtaining particular Ends; and dispose a Man very much for *Wisdom* also: but the great universal Art is, *Tu regere imperio populos*, &c. to excel others in *Virtue*, *Prudence*, and those Abilities which render him more useful in the general Concernments of Mankind. Besides, *Sciences* are easily learned, being taught by rote and course; but *Wisdom* requires greater *Advertency*, and more accurate Observation; which all are not able to learn, and very few to teach. But, if a Young-man be industrious and of good parts, there is time enough both for *Sciences* and *Wisdom*. Those are more properly the Employments of Youth, this of maturer Age. He may obtain those before he be well capable of this, I mean a sufficient perfection



in them; not so much as is required for a *Professor*, but so much as is necessary or requisite for a *Gentleman*. Nor will the acquisition of them hinder his progress in this, but much further and advance it. Both because of the well-disposing of the Faculty, and of the affinity between both Knowledges. Amongst Sciences therefore I recommend to him,

5. THE *practice of discoursing*, or the seeking after Truth by Evidence, which is *Mathematicks*, *Geometry* especially. I mean not a superficial taking upon trust the *Propositions*, or the *practical* part only, or *Instruments*; these spoil, make not, *Mathematicians*; but the *high Road of Demonstration*. This is the first part of the Building that appears above ground; it is practising them in the greatest instances of Invention that we know; it fixeth the Fancy, it accustometh to thinking, and enquiring after Truth in all Discourses. *Analytica* is the gage of a man's Parts, and *Algebra* the pinnacle of Argumentation. Only let it be remembered, that I advise it here as a *piece of Education*, not a *Profession*. I would not have a Gentleman give up himself to it; for it makes him less fit for active Life, and common Conversation; *except* he well consider that he cannot find his *Demonstration* in all matters; *except* he can be content with such Evidence as the Subject affords; and not despise a Proof because he can say somewhat against it: and *except* he can apply his Mind and Intention to things as they are in the World; and not rack them to the accurate Model of his exactly regulated Imagination.

6. NA-

6. NATURAL *Philosophy*, but especially *Ethicks* and *Politicks*, should also not be neglected. Which will dispose him, when he comes to greater maturity, to comprehend the *Laws*, especially of his own, and neighbouring Nations, and their Government. Of which I shall speak hereafter.

7. YET one thing we lack. *Albertus Magnus* desired of God, five years before his death, that he might forget all that he had learned in those Studies, that he might entirely give himself up to *Devotion*. The Example also of *Monsieur Pascal* is very eminent. " Tho he was able, as any man  
" could be, to pierce into the Secrets of Nature,  
" and actually did see very far into them; yet  
" more than ten years before his death, he so  
" well understood the Vanity and Nothingness of  
" all those kinds of Knowledge, and conceived  
" such a distaste against them, that he could hardly  
" endure men of parts should seriously discourse  
" of, or busy themselves in, them: from that  
" time he always professed, that nothing besides  
" *Religion* was an Object worthy an ingenious mans  
" study; that it was a proof of the Lowness  
" whereto we were thrown by the Fall, that a  
" man should seriously fasten upon the search of  
" such things as contribute little or nothing to his  
" Happiness. Wherefore his usual Saying was, that  
" all those Sciences produced no Consolation in  
" the times of Affliction; but that the knowledge  
" of Christianity was a Comfort both in Adversity,  
" and defect of all other Knowledge. He believed  
" therefore, tho there were some Advantage or customary  
" Obligation to study things of  
" Nature, and to be able to conceive and discourse  
" rationally

“rationally concerning them; yet it was absolutely necessary not to prize them above their just value. And that if it were better to know and undervalue, than be ignorant of them; yet it were better to be ignorant of, than know and overvalue them. The gentle Spirit of *Petrarch* also long before his death quitted his *Helicon* and *Muses* for Mount *Olivet* and *Divinity*. *Card. du Peron* kept not so much as any Book of Humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or History, in his Library. The History of *J. Picus* is very remarkable; for being falsely accused by his Emulators of 13 points of Heresy in those 900 Conclusions which he propos'd (at 19 years old) to be publicly disputed by any Opponent; and endeavouring to defend himself (which he did very learnedly in his Apology) God gave him the Grace to examine more narrowly the whole course of his Life, and to discover in himself what no other had espied. For being a Prince, young, very beautiful, and most wonderfully agreeable in Conversation, he used to make Love to many great Ladies; but upon the foresaid occasion he not only absolutely gave over all that sort of Conversation, burning also the Books of his Amours in Latin and Italian Verse; but he also quitted the whole study of Philosophy, and entirely betook himself to Divinity. Somewhat like did *Benbus*, *Ronsard*, *Marc. Ant. Muretus*, *Laur. Garbaro*, and *Cavalier Marini*. And *Nangerius*, tho formerly a famous Poet, yet afterwards so much detested all licentious Compositions, particularly *Martial*, that every year he bought up a considerable number of such Books, and upon his Birth-day solemnly burnt them. *Nonnus*, in penance for his *Dionysiaca*, paraphras'd the Gospel of *S. John*.

Pet.

*Pet. Veliardus* not being able to abolish the Custom of reading the Poets, &c. *Omnes Poetas, scriptoresque profanos Evangelicos faciebat. Omnia ad exadificandam in timore domini juventutem accommodabat; ut unde non pauci perniciem periculumque suis discipulis ferunt, inde illis in salutem & morum disciplinam compararet.* *Orlan. in vita P. Fabri.* These, you will say, did well to begin to disengage themselves of their riding posture, when they came in sight of their home. But that it will be difficult to persuade Young-men, coming into the World, to follow these Examples, this I grant; yet some time should be given to him that gives us all, even in Youth; and the more the better: and as before I advised to the Practice of Religion in the very beginning, so as they grow towards maturity, I would persuade them to the study of Divinity, even that decried study of School Divinity; which the great Earl of Strafford, and many other very wise Persons and States-men have themselves studied, and others recommended. *Theologia Scholastica principi viro necessaria; nam, dum quaestiones suas discutunt, omnes subtilitates, effugia, suspensiones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas and search out their Subject, than any other whatsoever. Which partly might be the reason why *Monsieur Pascal* fell into such an utter dislike and loathing of his Physical and Mathematical Studies in comparison of Divinity. For tho he afterwards made that Discourse of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almost without study; and besides, he intended it for another purpose far differing from Mathematicks. But if ever this Learning was necessary, it is now much more certainly, when some are ready, by the study of Nature,

ture, to immerse God in matter; and with those Impieties of *Democritus* and *Epicurus* to confound him with Nature: and others, for want of this Ballast in these unsettled times, are driven upon Rocks and Sands by the Ignorance of some and Craft of others, that lie in wait to deceive the better-minded, but less learned, than themselves.

6. AND the best place and manner of learning these, and all other Arts and Sciences, or what belongeth to them, I take to be in the *Universities*: and so hath been the general Opinion from the very beginning of Learning. These were the *Schools of Prophets* in God's Church; and such were *Athens*, *Alexandria*, and many other places, among them that followed their own reason. For these were the great *Markets for Learning*; here resided the best learned, and greatest frequency of them; here was Emulation and mutual Information in Studies; here were opportunities of discoursing, studying, and continual advance; here were Books, Privacy, and all other Necessaries for that purpose. And still to this day, in all Christendom, is this observed; every Nation, whether Kingdom or Commonwealth, makes the establishing and well-regulating their *Universities*, one of the principal parts of their care. For from hence they draw able *Subjects* for all Professions and Employments; here they institute, both in Learning and Manners, the whole Youth of the Nation, and the Hopes and Honor of the growing Age. And therefore do the Supreme Magistrates, by such great Rewards and Immunities, encourage and procure the best *Professors and Teachers* in every Art and Faculty.

Faculty. And such Rewards are needful to entice Persons of great parts (as such must be) to such indefatigable and uncessant Labour and Study, and to quit all the means of advancing themselves in the Commonwealth to serve the Publick. In these places you may find skilful Men in all Knowledges you desire: *some* give their Mind and Time to *Languages*, *others* to *Sciences*; either to have a right and large knowledge or comprehension of things, whether the effects of Nature or manner of her Operations; or of the sublimer and abstruser general Propositions concerning the higher and nobler Entities, and such as are not obliged to the Laws of Nature: *others* to be able to express their Knowledge and Notions, whether *popularly* by Orations and Speeches, wherein they are frequently exercised; or convincingly to learned Men by their continual Disputations, to which they are educated. I mean not that arguing and discoursing which a Student useth with his own self to find out the truth, but that which comprehendeth both this, and the assistance also of others, *publick and open Argumentation*, pro & con. *This is it* which brings a question to a point, and discovers the very Center and Knot of the Difficulty. *This* warms and *activates* the Spirit in the search of Truth, excites Notions, and by replying and frequent beating upon it, *cleanseth* it from the ashes, and makes it shine and flame out the clearer. Besides, it puts them upon a continual stretch of their Wits to defend their Cause, it makes them quick in Replies, intentive upon their Subject: where the Opponent useth all means to drive his Adversary from his hold; and the Answerer defends himself *sometimes* with the force of Truth,



Truth, *sometimes* with the subtilty of his Wit; and *sometimes* also he escapes in a mist of Words, and the doubles of a Distinction, whilst he seeks all Holes and Recesses to shelter his persecuted Opinion and Reputation. This properly belongs to the *Disputations*, which are Exercises of young Students, who are by these Velitations, and in this *Palæstra*, brought up to a more serious search of Truth. And in them I think it not a fault to *dispute for Victory*, and to endeavour to save their Reputation; nor that their Questions and Subjects are concerning things of small moment, and little reality: yea, I have known some Governours, that have absolutely forbidden such Questions where the truth was of Concernment; on purpose that the Youth might have the liberty of exerting their parts to the uttermost, and that there might be no stint to their Emulation. But indeed in *Natural Philosophy* (wherein the greatest liberty is given) what is there that is not disputable? and even they who most pretend to Experiments, will find it difficult to produce one *new*, or confute an *old*, universal Proposition; and when they shall discover one, they will find it disputed both with contrary Reasons and Experiments. So true is that of Solomon, Eccles. 4. *Tradidit mundum disputationi eorum, ut non inveniatur homo opus quod operatus esset Deus ab initio usque ad finem.* And of Siracides, Eccles. 18. *Non est minuere neque adjicere nec invenire magnalia Dei. Cum consummaverit homo tunc incipiet, & cum quieverit operabitur.* There may be further Discoveries, as perhaps was the Circulation of the Blood, and some others; and with all Thankfulness we acknowledge, and embrace their Labours that endeavour such Advancement:

vancement: but to lay new Principles, especially since the received are incorporated into all common Speech, and our Languages are formed conformable to them; and consequently all mens Notions set accordingly, which will not be altered and extirpated by small Fancies, is a business of an higher difficulty. Besides *Aristotle* himself, whom all Universities, Christian, have followed about four hundred years, (longer than any other of his Maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in Natural History; witness those most learned Works in that Subject. Yet did he write his Philosophy conformable, not contradictory to his Knowledge in particulars; and therefore it must needs be very difficult to overthrow that which is so well grounded, which was the product of so much Experience; and by none but those who are better versed in that Learning than himself. Neither is his *Philosophy* more *notional* than all Sciences, which are delivered in a *Synthetical*, i. e. a doctrinal method, and begin with universal Propositions. I acknowledge indeed one point of Education, wherein I wish our Universities more defective than they are, i. e. that which the Ladies call *Breeding* and *Accomplishment*; a fault incident to all these Schools of Learning, even to *Athens* it self; for *Plutarch* tells us, that long before his time some Persons wondred, why those that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's stay there began to *know nothing*; and the longer they stayed the *greater Clowns* they proved. A *Negligence* incident to those who have their Minds more employed than their Bodies; and who converse not with the Gallantry of the Age.

7. THAT you may judge the better of *Universities*, I will set down the manner of Instru-  
cting in foreign *Universities*, or also our own  
in former times; without reflecting upon, or  
judging our present practice. Anciently in *Ox-*  
*ford* and *Paris*, (the two only general Studies  
for a long time on this side the *Alps*) I sup-  
pose in the others too, their *Reading* was *dicta-*  
*ting*, and their *Learning* writing those Dictates  
of their Master. *Cardinal d'Estouteville* about  
1476. reformed this tedious and unprofitable  
way of teaching, and brought in (as it should  
seem) the manner now generally used; which  
is, *first* an account of the former Lectures; *then*  
to read and write about half an hour; *then*  
to explicate that about an equal time. Expe-  
rience since hath added an hour more for the  
Scholars *conferring* one with another in Circles,  
in presence of their Reader, and *disputing* up-  
on Questions given them the reading before.  
The hour that remains, the Master begins an-  
other Lecture, explains it to them, and gives  
them Questions for the next Disputations. Yet  
the *Jesuits* in *Portugal*, to ease their Scholars  
also of much of the labour of writing Dictates,  
have printed a *Course of Philosophy*, which they  
explain, confer, and dispute upon. And this  
seems the best way: but whether introducible  
amongst us; or if it be, whether better than  
Tutors reading privately in their Chambers, es-  
pecially if Tutors be diligent, it is not fitting  
for me to determine.

8. THE true *method of studying* to render any  
one a learned man, I conceive not to be, to  
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trust to his memory; *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoria custodire; at scire est & sua quæque facere, nec ab alio exemplari pendere.* And these differ as much as digesting our Meat, and reserving it in a Cupboard. Wherefore neither is it to be able to quote many Authors, nor tell their Opinions, nor to repeat their pretty Sentences or profound Subtilties: as neither to read many Books, nor to say them by heart, is to be a Scholar: but to digest what is read, and to be able to know where a Difficulty lies, and how to solve it, *i. e.* to make it your own, and to be able to satisfy your self and others in that which you conceive to be truth. First of all then, propose to your self a Subject; never read at adventure the Book newly come out, or in fashion, whatever Subject it handles, for that is commonly lost labour: but read always with design: then shall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia*. Having fixt upon your Subject, take an Author, a modern one, and the learned the better; and consider first the latitude and method of your Science: and then begin with his first question; upon which first use your own Thoughts, or at least yours together with his, *i. e.* let your Imagination loose, both before and when you read; discourse, doubt, argue upon and against; and draw Consequences from your Author, who is many times but a Ladder to your own Inquisitiveness. When you have found a Difficulty, which neither your own Thoughts nor his Writing do resolve, make use of other Authors of the same subject, for what one wants another supplies; your Difficulty perhaps  
your

your Author foresaw not, another did. And by the Citations of modern Authors you will easily be directed where to look for Satisfaction. When that Question, and the Difficulties and Solutions, are fixed in your Mind by sufficient *Meditation*, go to another, and so forward.

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CHAP.

## C H A P. XI.

Of Invention, Memory, and Judgment; and how to help, better, and direct them.

IT is not my purpose to intermeddle with any particular *Art* or *Science* in this Discourse; but only with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume, what before I only mentioned, that there are three *Faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

I. *WIT*, the Actions whereof are *Fancy* or *Invention*, is in ordinary acception, *nothing else but a quicker Apprehension of such Notions as do not usually enter into other Mens Imaginations*. It consists (saith *Thefauro*) in, 1. *Perspicacity*, which is the Consideration of all, even the minutest, Circumstances: and, 2. *Versability*, or speedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminisheth, and in sum, puts one thing instead of another, with like Dexterity, as a Juglar doth his Balls. It differs very much from *Judgment*: *that* is more perspicacious, *this* more profound; *that* more quick, *this* more stable; *that* chiefly considers Appearances, *this* Reality; *that* produceth Admiration and popular Applause, *this* Profit and real Advantage. *Ingenious Men* are commonly impatient of thinking, and therefore take Appearances for Reality; and their *Fancy* still suggesting



gesting new Conceits, suffers them not to weigh or compare Reasons: wherefore they are commonly unfit for Business; their Ability consisting in sudden Apprehensions, and quick Expressions; whereas 'tis only Study and Thinking, that hatcheth and produceth all noble Designs and Actions: and if *ingenious* Men do come to *consider* seriously, or to deliberate, they are able to say so much for either side, that they have no *Resolution*; they *dispute well*, but *conclude nothing*. Consequently they are irresolute, inconstant, and unfortunate: and their *Wit* failing before they arrive at Old Age, and not being furnished in their Memory and Judgment, they become flat and contemptible. But if *Wit* be joined with *Power*, it is very dangerous to the Public. *Sapientia sine eloquentia parum prodest civitatibus; eloquentia sine sapientia nimium plerumque obest, prodest nunquam*, saith Cic. l. i. de Invent. I think I may truly add, that all Mischiefs in Commonwealths proceed from these *Wits*; for Wise Men *will not* disturb Government, and Fools *cannot*. Whereas the *Judicious* Man is fitted for any Employment, considers what Dangers and Evils may happen, and avoids them; consequently is prosperous, brings about his Designs, advanceth himself and Family; and the longer he lives, the more do his Talents increase. In sum, *the one* is best in a Tavern or Coffee-House, *the other* at a Council-Table; *the one* is a facetious Companion, *the other* a faithful Friend; *the one* a good Droll, *the other* a good Patriot; *the one* makes us merry, *the other* wise. *Wit*, say some, proceeds from active Spirits, or a greater degree of Heat in the Brain; the excess whereof produceth *Madness*; and so difficult it is to determine what Degree serves for one, and what for

for the other, that the Proverb assigns them the same Confines. And indeed the Conceits of *Mad-men* are nothing else but high and extravagant *Metaphors*; as that of one who fancied himself a Firebrand, and desired every one he met to blow him. Another thought himself a Mustard-seed. Another took himself for a glass Alembick with a long Nose, the Droppings whereof he called Rose-water. Others were Cocks, Urinals, &c. A lesser degree of Madness was that they called *Enthusiasm* (many times from some Vapour or Water out of the Earth) which was imagined to come from the Gods, and which created the most ingenious *Poets*. Who all, pretending to that *Affatus*, continually call'd upon the Muses, Nymphs, and Presidents of those inspiriting places, in the beginning of their Poems. And they who are denied by *Nature* this Faculty, and will not take the pains by *study* and exercise to prepare and fit themselves, are wont to increase their Heat or Frenzy by *Wine* (which causeth a temporary madness;) or by some *high Passion*, which hath the same Effect as Drunkenness. *Magna pars eloquentia est dolor*, saith *Seneca*, when he heard a dull Orator declame most eloquently that day his Son died. So *Polus* the Actor, that he might more vively represent the Grief of a Father upon the Body of his diseased Son, brought in an Urn the Ashes of his own Son, newly dead. This for one *Passion*. So for Anger, *Si natura negat facit indignato, versum*. *Archilochus* and *Hipponax* two very bad Poets, yet for *Spite* and *Rabbia*, to be revenged of two Persons that injured them, invented those Doggrel sorts of Verses, Iambics and Seazons, whose force they

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so well applied, that their Adversaries made away themselves. And for *Love*, let the Smith of *Antwerp* be witness; who being refused by his Sweet-heart because of his dirty Profession, changed his Hammers and Anvil for Pencils and Tables, and arrived to be the famousst Painter of his time. And *Buchanan*, when he kept School at *Bourdeaux*, hearing that a certain young Gentlewoman, for whom he had a great Affection, was questioned for her Life, on a sudden transported perhaps with *Venus* as well as with the Muses, went into the Court, where her Cause was pleading; and demanding License, he defended her ex-tempore in Heroick Verse so excellently, that he moved the Judges not only to spare the Lady, but to admire and afterwards much befriend his great Ingenuity. But to let these pass; *Wit* is the Mother of Facetiousness, Conceits, Jest, Raillery, Saryricalness, (which is almost *Synonymum* to Wit) Drollery, quick Repartees, quaint Metaphors, and the like, in Conversation. Of Projects, new Inventions, Mechanical Instruments, &c. And in Learning is the great Nurse of Poetry, Oratory, Musick, Painting, Acting, and the like.

2. JUDGMENT is the deliberate weighing and comparing of one Subject, one Appearance, one Reason with another; thereby to discern and chuse true from false, good from bad, and more true and good from lesser. Which who so doth, is a wise Man, beloved of God, and revered of all good men. Its parts consist, 1. in *Circumspection*, or Consideration, of all Circumstances, Advantages, Accidents, &c. 2. In *Sagacity*, or collecting much from little Hints; which requires both a great Vivacity, Serenity, and Subtily of Spirit; all these together make  
up

up *Solertia*. 3. In *Caution*, or weighing all things for, and against, the Subject. And, 4. *Providence*, or prevision of Futures, what may, and what may not, most probably fall out; which is the height of human Wisdom. A *judicious* Man is stable, solid, serious, looking after Truth, real Advantage, and Happiness; is fit to govern and obey; is not rash or inconstant; believes not easily; nor easily disbelieves, but as his Reason guides him. His Discourse is not so *plausible* as *solid*; useth *Reasons* more than *Metaphors*; speaks to purpose, and knows when to hold his peace. He is what every one strives, but few arrive to be. This Faculty is proper to all Sciences that depend upon *rational Discourse*, and much thinking, as Divinity and profound Mysteries thereof; Natural Philosophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY is the calling to Mind, or recollecting of what hath been before known and apprehended. They that excel in it are accounted many times *greater Clerks* than *wise Men*; are able to cite many Books, and Authors, and their Editions; can tell their Opinions; and *enterlace* their Discourse with Ends of Gold and Silver. Yet, if not managed by *Judgment*, their Opinion or Learning is of little force or esteem amongst knowing Men; who yet can gather many useful things out of their Confusion. This Faculty is necessary for *Lawyers*, whose Learning lies in Quotations and Records; and who *number*, rather than *weigh*, their *Authorities*. 'Tis also proper for learning Languages, Criticisms, Philology, Antiquities; for putting out, commenting upon, and making Indexes to Authors. It is a natural Faculty, and conspicuous even

even in Children, who by it learn till they arrive to some considerable degree of Understanding.

4. IT is commonly imagined, that a *great Memory* seldom accompanieth a *great Wit*, or a *good Judgment*; and that these three are incompatible one with another; that they have divers Habitations in, and a divers Temperature of, the Brain. Whereas I think the contrary is generally, but not always, true. And thence is gathered an effectual Argument, that they are all managed by one great *Agent, the Soul or Spirit*; which is above Temperature, Place, and Matter. That one Man proves not excellent in all, or many Sciences, proceeds not from the Inhability of one or other Faculty of the Soul; but either *from* the long time required to one Study; *from* want of Industry, every one being most ready to make use of, and cultivate, that, wherein they have some natural Advantage, and to neglect the other; or *from* the too great Attachment Men have to what they first master; so that all following Studies are cast into the Mold of the first; or lastly *from* a Mistake, for that Memory is not so conspicuous, except where Wit and Judgment are wanting. Yet in these later Times what Persons have we seen eminent in all three Faculties? *Erasmus*, when a Youth, had all *Terence* and *Horace* by heart; *Sof. Scaliger* in 21 days got by heart all *Homer* (the *Ilias* containing 31670 verses, and the *Odyssey* about the same number) and in 4 Months all the other Greek Poets. *Ful. Scaliger* in his extreme old Age had his Memory so firm, that he repeated to his Son 200 Verses at a time which he had before composed, and retained in his Memory 24 hours. *Monsieur Pieresk*, when a Youth at School, could repeat all *Ovid's Metamorphosis*, and *Justin's History* without book.

Card.

## Chap. XI. Of Education. 133

*Card. Bellarmin*, saith *Gallutius*, had such a Memory, *ut quicquid legeret scriberetve statim ac subito reciperet, quicquid recepisset, fidelissime constantissimeque retineret.* *P. Paulo Sarpi's* great Memory, as well as Wit and Judgment, even from a Child, read in his Life. What a man *Monsieur Pascal* was in divers Sciences, his others Works; what in Divinity, the Provincials Letters, demonstrate. I will omit *Joh. Picus*, *Paulus Scatichius*, *Adr. Turnebus*, *Casaubone*. *Card. Perron* in four days got by heart all Ecclesiastes in Hebrew; and besides his other vast Abilities, was also an excellent Poet. *Mr. Oughtred* in his Old Age had *Ovid* and *Virgil* fresh in his memory. *Fr. Suarez* had *S. Austin's* Works so by heart, that he could repeat not only the Sense, but for the most part his very Words; and if he was asked of any thing in his own Works (22 Volumes in Fol.) he could tell the place and very page where he treated of it. But this himself called not *Memory*, but *Reminiscence*; for it was indeed as much *Judgment* as *Memory*: for he was so well versed in that Learning, and so perfectly master of it (having read the whole Course of School-Divinity, as I remember, 17 times over) that if he were asked of any Point, or Conclusion, he would discourse of it just in the same manner, and order, as he had writ it in his Books. I could produce many more Instances. But in reason, the goodness of the *Judgment* must depend upon *Invention* and *Memory*; that being the Faculty which gives Sentence according to the Reports of the other two. Yet few there are in whom these Faculties are, as I may say, mingled *ana*. It is best therefore that all be cultivated and advanced as high as they are capable to be; and what is most defective, is most to be helped. And Children

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having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is first to be managed; only with this Caution, that they be made to understand what they learn, and the Reason of it, as soon as they shall be capable.

5. OF the bettering of *Judgment* we shall speak in another place; but for *Memory*, because we remember better those things, 1. *which we learn from our Childhood*; 2. *which we are more attentive to*; 3. *which we exercise our selves most in*; 4. *which we orderly apprehend*; 5. *which we can call to mind from the beginning*; 6. *which we conceive to be somewhat like*; 7. *and which is pleasing to us*; and because Childhood and Youth have their *Memory* (tho not so excellent as Men, yet) more useful than their *Understanding*; therefore whatever they learn, let it be got by heart, that they may repose and store up in their *Memory* what their *Understanding* afterwards may make use of: let them also frequently render it, and after several *Interstitiums*; which will be a great help to their *Memory*, to the perfecting of which nothing conduceth so much as *Practice*. Yet there is also an *Artificial* help to *Memory*, which is variously and obscurely delivered by many Authors; the shortest and easiest Method is this. Make use of a sufficient number of places best known to you; as of Towns in the way to London, the Streets of London, or the Signs in one Street, such, in fine, as are well known to you. Keep their Order perfectly in Mind, which first, which second, &c. and when any Word is given you to remember, place it in the first Town, Street, or Sign; joyning them together with some Fancy, tho never so extravagant; the calling to Mind your known place will

will draw along with it the Fancy, and that the Word joined to it. And these you may repeat afterwards either in the *same order* as they were delivered, or *backwards*, or as you please. This serves very well for *Words*, and indifferently for *Verses* after much practice; but it requires a long time by this art to remember *Sentences*. A *Succedaneum* to Memory is *writing*; and Students are wont to serve themselves of *Common-place-Books*, excellent helps to ordinary memories. The best way that I know of ordering them, is; To *write down confusedly* what in reading you think observable. [Young Students commonly take notice of remarkable Histories, Fables, Apologues, (such as are not in *Eso*p) Adagies, (if not in *Erasmus*, or *Manutius*) Hieroglyphics, Emblems, Symbols, (which are all but Simile's drest after divers Fashions) Histories of Heathen Gods, Laws and Customs of Nations, wise and useful Sentences, Elegant Figures, Reasons and Causes, Descriptions, and the like.] Leaving in your Book a considerable Margin; marking every Observation upon the Page, as well as the Pages themselves, with 1, 2, 3. &c. Afterwards at your leasure set down in the Margin the Page of your Index, where the Head is, to which such Sentence relates: and so enter into the Index under such a Head the Page of your Note-Book, wherein such Sentence is stored. These Note-books, if many, are to be distinguished by A, B, C, &c. your Index must be well furnish'd with Heads; yet not too much multiplied, least they cause confusion. Your own Experience will continually be supplying what is defective.

6. INVENTION is bettered by *practice*, by *reading*, by *imitation*, and by *common-places*.

I. FOR *Practice*, let him have a *Teacher*, who himself hath some considerable *Dexterity* and *Practice* in it, who may guide his Charge by fit and easy Rules and Exercises, and not thrust him upon fishing in Books at first; and may take his Subject after him, and shew him what more might have been said, and what he hath said, bettered. Neither let the Young Man torture his Mind at all; but set down what is suggested by his Memory or Fancy concerning his Subject, be it considerable or no. The Soul will by little and little head, and wind it self, unto higher Conceptions; and in transcribing, may reject what is too obvious. Let him be taught first to fill up a Sentence with Epithetes, oblique Cases of the Instrument, Manner, Cause, and all Circumstances and Relations; which is easily known by the rection of the parts of his Sentence. Practise him in most easy Oppositions of *Not* and *But*; in most easy Descriptions of things most familiar to him, to inure him to the Observation and taking notice of what he sees; in enumeration of Parts and Species, as *The old is better*. In *Histories* or *Fables*; giving him somewhat to make out the rest, as *Ultima omnium spes evolavit e dolio*; in most easy and familiar *Simile's*, as of a Shepherd and Magistrate, Pismire and Industrious Person: sufficient variety of these is collected by *Erasmus*. Under *Simile's* are comprehended also Metaphors, Allegories, Fables, Parables, Symbols, and the like. And it were a good exercise amongst a Circle of Scholars, to propose a *Symbol* (the easiest first) and every one to answer in his turn; v. g. let every one give his Symbol of *Fortitude*, and a Motto or Word for it; such as, a *Pillar*, which sustaineth the greatest weight laid upright upon it, the Motto *Resum stabile*; a *Palm-tree* that grows up against

a Pressure, *Tu ne cede malis, sed contra audentior ito*; to a Die, *homo quadratus*; An Oaken Bough struck with Lightning, *impavidum ferient*: A Rock, an Anvil, an Helmet, &c. Fables are taken (as Symbols from things natural) from things animate, as an Eagle, Cock, &c. clothing them with Speech and Action; such betwixt Men, are *Parables*. So there are mixtures of all these, as, *Easter said to the Grigs, tarde venerunt*. These are also *Compound Subjects*, which they call *Emblems*, of which *Alciat*, *Sambucus*, and many others have made Volumes. Such are also *Impresa's* of great Men, a vast number whereof are collected by *Typotius* and others. Another way of practice is, to apply all such things as he seeth, or as occur in his ordinary Business or Conversation, to somewhat of Morality, Policy, &c. As seeing an Ivy thrust down the Wall upon which it grew, one said, that was the perfect Emblem of a *Flatterer*; an Onion having its Germe covered with so many scales, representeth a Man that *conceals* his Intention under many Pretences, and the like.

2. FOR reading: verse him well in *inventive Authors*; such are generally all *Paradoxists*, *Satyrists*, such as write one against another, *Declamators*, *Controvertists*, and generally *Orators* and *Poets*, as *Cicero*, *Quintilian*, *Seneca*. I name him last, because, tho his matter be very good, yet he husbands it well, and spreads it thin. Amongst the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatists*, &c. Let him also use his own *Invention* before he reads upon his subject; and in reading set down what his own Fancy suggests upon, or besides, the Author; and let him always read. *Cassiodorus* reports of *Tully*, that he refused

to plead when it was expected, because he had not read upon his Subject.

3. FOR *Imitation*; let him *imitate* those he readeth (as is taught in Rhetoric) by *translating, paraphrasing, epitomizing, and composing* upon his own Subject somewhat like the other. Give him the same Subject with an Author unknown to him; and then compare his Conceits, Fancies, Reasons, Metaphors, &c. with the Authors. Let him also vary Discourses, as an *History* into a *Dialogue*, or *Epistle*; which take their Arguments from all occasions; as *Antenor* to *Priamus*, to send back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epistles and Discourses, as *Mitio* to *Demeas* to spare his Son, and the like.

4. FOR *Common-places* and helping the Invention by them, many have written very copiously; others thinking it altogether unuseful. For that Experience testifies, *That those*, who have passed the Course of their Studies, and never understood or practised this Art, have yet had very good Inventions; *that those* who use their Fancies, do not all serve themselves of these Common-places, nor beg at every Door for Arguments and Metaphors; *that* the Matter suggested by these Places is only general, or an heap of universal Notions, which is rather a Disadvantage than an Help. Thus *l'Art de Penser*. But on the contrary, it must be acknowledged, *that* all the Ancients; *Aristotle, Cicero, &c.* made great account of this, *that* though some have great Parts, *that* they can without Art perform the Effects of Art, yet all Fields have not a River or

a Spring in them, but some require the diligence of a Bucket ; *that* those ( whom they called *Sophists* ) who governed Learning in their days, made Profession, out of these places, to teach to discourse upon any subject *pro & con*, and to say all that could be spoken concerning it : *that* many of late days have attained to Plausibility in Discourse meerly by *Lullie's Art*, which is but a few of those *Common-places* ; and those too the most general and indistinct : *that* all Conceptions are drawn out of these places ; and if Reason, naturally as it were, and of her self runs to them, it cannot but be very useful ( for Art is a more certain Guide than Nature ) to make her see her own power, to discover to her self her great Treasure, and to direct her whither to go for what she wants. For if the Soul be a great Palace furnished with all Necessaries, is it not a considerable Assistance to the general Dispenser, to shew him where every thing is disposed and deposited in its proper place ? The sole Reason why these are not more taught in the Schools, is, because they are included in, and learned together with, Logick and Philosophy ; and tho the use of the Topicks in Logick be quite different from this here intended, ( which seems to be the Mistake of that Author, ) yet being the things are the same, it is left to the Diligence and Versability of the Understanding, to apply them according to all their uses. The uses of Topicks in Logick and Rhetorick, are to discover the value and force of a Proposition, in order to find out the truth ; and to produce assent in our selves or others, either by Conviction or Perswasion : but here they serve to procure a right Notion and Apprehension of things, by considering all that



belongs to them, as also to communicate the same right Notions to others: and by Questions to draw forth as many Notions as the Subject will afford. It is true also, that these *places* are general; for being the *common* Springs of Wit and Invention, they cannot be otherwise; Invention being the well applying of general *Predicates* to particular Subjects. Thus much also I confess, that these *Topicks* are not so profitable to them, who already understand Sciences, as to those who are ignorant; and concerning the Usefulness of them to such, *Matteo Pellegrini* (of whose *Fonti del ingegno* I have made much use in this Chapter) telleth us; that the Gentleman for whom he composed that Book, by the use of it, arrived to such a perfection, as to be able in a short time to write, without defacing one word, many Pages concerning any the meanest Subject proposed to him; to the great admiration of as many as knew him.

*It is also to be noted*, that some *Subjects* are barren, which notwithstanding will serve very well for *Beginners*: such as are universal, plain, ordinary Themes and Propositions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with some rare or unaccustomed *Circumstances*; such as have a shew of *Novelty* or *Unexpectedness*; for nothing else is grateful. As to *congratulate* for a Degree, Marriage, &c. are barren, except there be somewhat particular of Age, severer Examination, extraordinary Merit, &c. *It is also to be noted* that, tho some Persons have such happy *Inventions*, that they can presently compare Notions, and as it were *discant extempore* upon a Subject: yet will they sometimes be at a loss, and then *these Topicks* will be useful unto them, tho perhaps not so much as to ordinary Wits; who must read, and observe  
much

much, that they may store up a Magazin of Conceptions; and practise much also, that they may readily and easily by their *Questions* pump out what is to serve their occasions. For every *Proposition* is the answer to some *Question*, and we think we understand perfectly, when we are able to answer any *Question* concerning our Subject. All Subjects also are either of *single Words*, or *Propositions*.

*Invention* concerning *single Words* consists chiefly in substituting other *single Words* for it, whether for *Expressions* only, or to raise more matter for *Propositions*.

In short, the height of the *Invention* a *single Word* is capable of, is an high *Metaphor*, *Catachresis*, or *Hyperbole*. I will give you an Example of a *single Theme*, and how the *Fancy* discants upon, and manageth it through all the *Predicaments*, out of *Imman. Thesauro*, to save my self the labour. His subject is a *Bee*, dead, in *Amber*, which he makes a compound Subject, and takes first the several parts, *Bee*, and *Amber*.

Substantia.

A P I S. *Animans, fera, avicula, corpusculum vivax, insectum.*

E L E C T R U M. *Gemina inanimis, Heliadum sororum lacrima, arborum sudor, humor concretus, viscus, gelu.*

Quantitas.

A P. *Pusilla, brevis, levis, monstrosa.*

E L. *Gutta, stilla, rara merx, informe corpus, formas se in omnes vertens.*

Qualitas.

A P. *Flava, auricolor* (for first she was iron-coloured, till *Jove* changed that for golden, because she was his Nurse,) *sonora, ingeniosa, prudens, sedula, casta, vilis, metuens, sonitu minax.*

**EL.** *Plavum, mellicolor, illustre, perspicuum, clarum, pretiosum, nobile, a fluido aridum, tenax, gelidum, fragile, sterile.*

**Relatio.**

**AP.** *Fimo genitæ, mellis genitrix, nobilissima insectorum, Jovis nutricula, fera socialis, Reip. amans, fucorum hostis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaso similis; Aristæi inventum.*

**EL.** *Ex populo genitum; matronis carum; speculo, auro, vitro, simile.*

**Actio & Passio.**

**AP.** *Hortos populatur; dulces e floribus succos delibat; furunculos insectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus ceras ministrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro Rege militat; fumo necatur.*

**EL.** *Magnetica virtute paleas rapit; animalcula illaqueat; labra mordet; oculos allicit; Phaetontem extinctum desiet; artificum torno expolitur, elaboratur.*

**Locus & Situs.**

**AP.** *Hyblæa, Cecropia, odoris innatâ floribus, hortorum cultrix, ceratæ urbis inquilina; domi nidificat; dulces nidos fovet.*

**EL.** *In Eridani ripa, ad Phaethonis sepulchrum stillat; monilibus & armillis inseritur; thesauris atque scriniolis servatur.*

**Motus.**

**AP.** *Per florea rura volitat, vagatur; semper fugax, quasi aliger equus, & eques; dum volitat, pugnat.*

**EL.** *Trunco hæret & profluit; lentum, segne.*

**Quando.**

**AP.** *Brevis ævi; in castris hyemat; vere novo se prodit; in aurora roscidum nectar legit.*

**EL.**

E. L. *Æternum, immortale; vere liquatur; densatur bruma.*

*Habere.*

A. P. *Pennigera, alata, loricata, armata; tubam & hastam gerit; ipsa telum & pharetra.*

E. L. *Aurium appendix; virginum gestamen; monili-um decus & luxus; inter opes numeratur.*

So joining several of these together, you may call a Bee *Ingeniosum insectum; hyblæ hospes; Ales Cecropia; nobilissima fimi filia; aurea Jovis alitrix; florum prædo, hirudo; Floræ satelles; cerearum ædium architecta; nectaris propinatrix; mellis opifex; pusilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furuncolorum terriculutn, &c.*

And Amber, *Pretiosum gelu; luctuosa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum sudor; gelidus ignis; viscosa lux; avicularum illex & pedica; flavus Eridani supellex; lubricæ opes, tenaces divitiæ; populea spolia; lapis non lapis; armillarum pupilla; lacrimosum Matronarum delictum; nobile aurium pondus.*

Then he joins both together, not considering that the Bee is dead.

*Substantia.*

*Nova Metamorphosis! olim flebilis Niobe in saxum, nunc apis flebilem in gemmam migrat: Miræ diliciæ! Apis inter gemmas numeratur: lapis animatur, animal lapidescit: Medusam videt apicula; imo eadem Medusa est & lapis: novas natura docet insitiones, in arbore gemmas, in geminis apes: prodigiosa fecunditas, lapis aviculam parturit, &c.*

*Quantitas.*



## Quantitas.

*Myrmecidis anaglyptis adnumerandum opus; apis in gutta. Unica hæc apis rempub. perosa sibi vivit; sola suum implet aviarium, & pusilla se in aula jactat, &c.*

## Qualitas

*Fulva apis fulva lucet in gemma; electum dixeris in electro. Cerne ut gemmeo radiet fulgore ignobile infectum; dices etiam Apicula est sidus. Alget Apis in flamma; ardet in glaciæ: quid enim electrum nisi flammæum gelu? vilissimo rerum Apis Electro pretium astruit; nescias utrum utri plus conferat Electrum Api, an Apis Electro. Hæc pretiosior est captiva quam libera eo carior quo clarior. Hem voluptuarius puellarum terror Apis in gemma; de alieno superbit Apis, luce fulgens non sua.*

## Relatio.

*Jovis altrix præmium alterum tulit, olim aurea, nunc gemmea; imaginem cernis quam nemo expressit, sine cælo calatam; nimis ipsa sui amatrix apicula perpetuo se miratur in speculo.*

## Actio.

*Arbor apim, apis oculos rapit; ex ista gemma patram confice, Nectar apicula propinabit. Cerne ut aëto complexu hyblæam volucrem gemma foveat; dices electrum esse Adamantem. Ad Phaethontis sepulchrum dolens apicula lacrimis obruitur. Aucupio delectantur Heliades viscus est lacrima. Incauta apis in lacrimis invenit insidias. In furto deprehensa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucris viscus est gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Dolosas experta gemmas, viscata munera, &c.*

## Locus &amp; Situs.

*Gemma in theca latet venenum. In gemma latitat fera: & opes timentur. Apum Regina regiam invenit qualem*

qualem nec Semiramis Auream domum sibi condidit Nero, Apis gemmeam.

*Sumtuosa hæc Apis in gemma nidificat. In speculo excubias ducit. Gemmam custodit apis qua custoditur. Apim coluere Ægyptii, apem avari. Infidæ infidæ latebra latentem prodit. Ubi asyllum sperabat carcerem inuenit, &c.*

Tempus.

*Strenua bellatrix apis in gemma hyemat, æstivat in glacie. Brevis ævi avicula lacrimis æternatur. Nuper avis, nunc lapis.*

Morus.

*Vernis fessa laboribus apis vacationem obtinuit in gemma. Castrorum desertrix in ostro cubat. A lento volox tenetur. In liquido hæret, in sicco natat. Nimis alte volitans Icario lapsu naufragium fecit. Effugere si potest, nolle, illustrem sortita carcerem. Rara avis volucris gemma, &c.*

Habitus.

*Novum indumenti genus, vestita est apis & unda pel- lucit. Jam matronales inter luxus feram numeros, &c.*

If you add to those another Circumstance, the Bee dead in Amber, you discover a new Field of Matter.

Substantia.

*Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic succus, quam necuit, servat; dubites, apisine mortua sit an electrum vivoat; exanimatum corpus suum animavit sepulchrum. Hoc cadaver, uti Hæctorem, pretio redimitur, &c.*

Quantitas.

*Pusillum hoc sepulchrum Mausoleo insultat. Ingens miraculum apis mortua. Unica jam non est Phoenix, alteram ostendit Eridanus.*



## Qualitas.

*Obscura olim avicula, dum extinguitur, lucet. Hoc cadavere nihil pulcrius, nihil hac umbra clarius; Elysium habet in gemma. Luxus est sic perire. Pretiosum hoc funus invidiam morti detraxit.*

## Relatio.

*Gemmeum apiculæ typum cernis in protypo. Sese ipsa finxit & fixit. Narcissi fatum experta est apis in speculo mersa. Hanc puellæ vivam oderunt, mortuam colunt.*

## Actio &amp; Passio.

*Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; ceream sibi domum molita, sepulchrum gemmeum. Nec lacrimis eget nec face; in lacrimis conditur, in tumulo lucet. Crudelis Nympharum Pietas! innocuum apim dum lugent, necant: hanc amore an odio peremerint, nescias, complexu præfocarunt. Mortuæ Heliades hostem occiderunt. Mirum, auceps in gemma latuit.*

## Locus &amp; Situs.

*Hinc cadaveri sepulchrum non debes sed scrinium, nobili leto lata volucris fimo genita in gemma moritur. Sarcopagi pulcritudine capta mortem sollicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris capaci conditur gemma: florum harpyia sic condidit.*

## Morus.

*Fugacem licet aviculam lenta mors tenuit. Casses abdiderat inter gemmas. Diu pennis velificata carybdim reperit in gemma. Novum malum! in lapide mergi.*

## Tempus.

*Quod immortalis sit apis nil superis debet, sed morti. Æternitatem Phario Regi astruit Myrrha, api Eletrum, utrique lacrima. Lethali hoc succino mors apem perdidit, Apis mortem.*

Habere

Habere.

*Gemmeum cadavar cerne; tales Proserpina gemmas gestitat. Inops victavit apes, dives moritur.*

Thus much for single Words; it follows concerning Propositions or Sentences: These consist of Subject, Copula, and Predicate. The Subject in Invention is either kept, and other Copula's and Predicates applied to it, or changed to raise more matter; and then is substituted in its place either,

1. SYNONYMUM: as for little, take Epitome, Compendium, Pigmus, Homuncio, Punctum, Atomus, &c. or some other of those Expressions, found out in the places for single Words.

2. GENUS; as for Treachery, take Deceit.

3. SPECIES; as for Treachery, take Treason against the Prince, or Country, as *Tarpeia's*; against Enemies, as *Simon's*; or against Friends, as *Bocchu's* betraying *Jugurth* to *Sylla*.

4. THE Cognata; as for Treachery take feigned Friendship.

5. OR its Simile's; as of a Fisher baiting his Hook; a Coy-duck inticing those of his own kind into the Danger. For beginning; Root, Fountain, Spring, (as of a Watch) Seed.

6. OPPOSITES; as Fidelity.

The Copula; for so we will at present call those Verbs Auxiliary, by some of which all Questions are made, and by which the Predicates, whether Verb or Noun, are joined to the Subject. These are

are, *am, was*, with their divers Cases and Persons, *have, had : do, did : make, made : suffer : shall, should : will, would : may, might : can, could : owe, ought : useth or is wont*. These again vary Questions by the Tenses or times; *present, past, or future*; and both these a long or short while : such are these Questions, *Is it ? was it ? hath it been always ? lately, or a long time ago ? will it be ? would it be ? may it be ? might it be ? &c. ought it or behoveth it to be ? useth it ; or is is wont to be ?* Again, all these are either affirmative or negative. *Is it not ? was it not ? hath it not been ? They are also varied with If, as, If it be, If it were or were not, what would follow ? If Alexander had fought with Romans ? If the Sun go out of the Zodiac ?*

For *Predicates*, ordinarily Authors do prescribe no other Common-places for *Invention* than the *Predicaments* ; which indeed do supply Answers to very many Questions, but not to all. I have therefore rather chosen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a Subject (as near as his Observation could reach) to twelve *Heads*, or (as he calls them) *Fountains and Springs of Invention* ; which are these. 1. The *Relation or Commerce between the Object and Human Faculties*. 2. *Constituents or Parts*. 3. The *Causes, Principles, or Efficientes*. 4. The *End*. 5. The *Action*. 6. *Passion*. 7. *Quality*. 8. *Quantity*. 9. *Time*. 10. *Place*. 11. The *Subjects*. The *Correspondents*. Of which I shall speak in order, shewing what *Sub-heads* every place containeth, and how matter may be drawn out of them by *Questions*. Yet I shall not set down all that is to be said, for that were both impossible and unnecessary; but sufficient to make the use of them, and of all not set down, understood

derstood and practicable. The manner to use them is this; set down the Common-place with its particular Heads upon a several Table or Page; till by frequent perusing and practising they become ready and familiar to you. Then, by the Auxiliary Verbs, put in form of a Question, find out such Notions contained in each place, as are agreeable and fitting to your Subject; charge also the Subject (as often as you have need) by some of the former ways, and apply the Questions after the same manner to them also.

**I. COMMON-PLACE.** The Relation of the Object to the Faculties of Man, is as divers as the Faculties are; 1. *Sense external, internal.* 2. *Understanding.* 3. *Expression.* 4. *Affection.* Concerning Sense (your Subject being the Object of some of them) are these, and infinite other Questions; *v.g.* a Battel. Have I ever seen it? At least painted? Or described? Might I have seen it? Where? How long ago? How often? Had I seen it, what would it have wrought in me? I would I had seen it, for how can I imagine it? What Notion have I of it? Hath my Friend, or Stranger or Acquaintance seen it? Had he seen it, or not seen it, what would have followed? Hath he dreamed of it? If a Battel be so terrible when heard, much more when seen; yet more when present in it. Could Virtue be seen, how would it allure all the World! 'Tis pity a Lye cannot be seen, that all Men might beware of it. Again, the Passion of the Sense affords such Questions as these: The Comet, did it deceive, weaken, blind, astonish, confound, please, comfort, chear the Sense?

*Semper*

*Semper ego Auditor tantum? nunquamne reponam,  
Vexatus toties rauci Theseide Codri? &c.*

2. CONCERNING *Understanding*, or the internal faculty of knowing. The actions whereof are *Thinking*, *Imagination*, *Apprehension*, *Comprehension*, perfected when we have a compleat Notion, or *Idea* of our Object; this by many men (an original of many Errors) is confounded with Assent. Assent or belief that the Object is so, or not so; hereto belong also *Doubting*, *Opinion*, *Believing* or crediting another, *Science* or perfect Knowledge, *Deceit*, *Error*, *Provision* or Foresight, *Remembrance*, there being nothing that falls not out to be the Object of the Understanding, &c. Concerning these, we frame commonly these with infinite other Questions. *v. g.* *Columbus's* finding out the new World. How came it into his Thought? Did any think of it before? What *Imagination* or *Conception* was formed of it? Why were not such, as before him had that *Imagination*, excited to undertake it? Did the Ancients think it impossible? Did they doubt whether it were not all Sea? Did they believe their Predecessors that denied the Antipodes? How did *Columbus* first assent to it? What Arguments, what Authorities, mov'd him? If he had not thought upon it, would any other? A thing so probable did it find many Abettors, &c. How did it move, work upon *Columbus*, when he first gave his full Consent? What Resolutions did he take upon it? &c.

3. EXPRESSIONS, or the Faculty which discovers our Minds to others, comprehendeth Words, Languages, spoken or written; our own or foreign;

reign; ancient or modern; copious or barren; elegant or rude; pleasant or harsh; perspicuous or obscure; ambiguous, equivocal, synonymous, proper, natural, figurative. Again, Verse or Prose; Narration, Interpretation, Question; instructing, disputing, determining, affirming, denying, proposing, answering, confuting, amplifying, exhorting, praying, commanding, advising, congratulating, condoling, &c. All these things are true or false; likely or unlikely; doubtful or certain.

To this Head are referred also all Expressions not by words; as by *Painting, Graving, Symbols, Emblems, Characters, Cyphers, Hieroglyphics, Impresas*; as also signs with the Hand, Eye, or other motion of the Body; either natural, or by consent of general Custom, or particular Correspondence. As also all natural expressions of Passions, as Sighing, Laughing, &c.

*V. g.* Being to speak of *America* and its Inhabitants; I ask, What is the Name of the Country? What Language it is? Who imposed it? Whence derived or took he it? What is its true Signification? What the Reason of imposing it? What synonymas to it? Is it equivocal? Who hath writ of it? In what Language? How much, &c.

Again, Is there any Map of it? What doth it resemble? Is it painted any where? &c.

4. AFFECTION hath these Sub-heads, whence Questions may be suggested: *Delight and Trouble, Pain and Pleasure, Love and Hatred, Desire or Aversion, Hope or Fear, Gratitude or Ingratitude, Anger, Admiration, Veneration, Contempt, Indignation, Compassion, Complacency*, and in short, all other motions, or passions of the Soul. In reference whereto I demand, if, *v. g.* a Visit of a Friend hath ever, and when, and how often, delighted



lighted me? whether it be a thing desirable, joyful, &c. to me? or if to any other, and to whom? &c. If he should come, how would my Passion be affected? what Content? &c.

II. SECOND Common-place of *Constituents* containeth three Heads. 1. Of *essential degrees* of *Genus's*, *Species*, &c. 2. Of *particulars* of its *Species*. And 3. of *parts constitutive*.

The first hath Sub-heads all *essential predicates*. Beginning first with *ens*, enquiring if your Subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be a *Substance*, or *Accident*. If a Substance, whether *corporeal*, or *incorporeal*. If an Accident, whether *Quantity*, *Quality*, *Motion*, (*Action* and *Passion*) *Relation*, *Time*, or *Place*; running through the *species* of your *Genus* till you come to your Subject it self. These Subdivisions of every *Genus* are to be found in the *Predicaments*. For example, an Eagle. Is there such a thing? a Substance or Accident? Is it a Substance created? corporeal? compounded? living? mortal? animal? irrational? volative? wild? that flies single, not in flocks? with a hooked Beak? living by Prey, &c. So concerning the first *Predicate*, many Questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *Chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many Calamities should we be free? Oh that there were never known the Names of Quarrels, Dissentions, Hatreds, Fightings! but that Love, Charity, and Peace, reigned everywhere. What sort of Entity is War? pursuing it through all its Differences, it is an Action  
not

not peaceable or profitable, but troublesome and offensive; offensive upon Deliberation, not by Nature, as Cold is contrary to Heat: for interest of State, to distinguish it from Robbery or private Quarrels. Managed with open Violence, not secret Plots, with armed Multitudes, against an Enemy that defends himself with a competent Army, &c.

The second suggesteth to us Considerations, if the Subject be one or many, simple or various, and of how many sorts, *v.g.* How many sorts of Eagles? of War? by Sea, by Land; offensive, defensive; just, unjust; Horse or Foot Fights; fair or barbarous. So for Particulars, the War of the *Turks* against the *Venetians*, *English* against *Hollanders*, *French* against *Spaniards*.

The third of *Constituent parts*, whether *essential*, *integral*, and these *homogeneous* or *heterogeneous*. *Adjuncts*, as Hairs are parts of Beasts, Leaves of Trees, and these either excrementitious, or else perfective and for Ornament; as Pillars are parts of noble Buildings, Theatres, Fountains, Piazza's, &c. of great Cities. Or parts of Order, as Beginning, Middle, End; superior, inferior; internal, external, &c. The Soul, hath it parts? may it have? why hath it, or hath it not? if it had or had not, what sort of parts? how many, &c.

III. THE Third Common-place is of *Causes*, *Efficients*, or *Principles*, to which are reduced *Occasions*, *Instruments*, *Means*, or any *Concurrents*, *Assistants*, or *Accessaries* to produce the effect. These again are *remote*, *near*, or *immediate*; *universal*, *particular*; *primary*, *principal*, or *secondary* and *less principal*; *total*, *partial*; *separate*, *conjoined*; *internal*,

*internal, external; necessary, contingent, fortuitous, intended; weak, strong; which may, or may not, be hindred: easy, hard, possible, impossible; prepared, unprepared; dispositions, &c.* Again, all these are either of the thing it self, or the thing being such as it is, clothed with Accidents and Circumstances.

In human Actions also are other Heads, as the *Person, our selves, or some other, Friend, Neighbour, Stranger, Enemy*; which work either by *Chance, by Reason, by Passion*, and these *Love, Hatred, &c.* by *Force, Necessity, or Violence*; by *Custom, by Error or Mistake, by Opportunity, &c.* as War: by whom or between whom made? Who the occasion? What moved to it? What was the true Cause? What the Pretence? Whence began it? With what Arms and Force was it managed? What Instruments or Furniture? What Conveniences? How many Artillery? How many Horse? How many Foot? How many Shot? What stock of Money? What Strength? What Experience? What Counsel? Who the General? What a one for Skill, Courage, Fortune? What Under-Officers of all sorts? How qualified? Was he constrained to fight? Did he undertake the Charge voluntarily? out of Duty? Ambition? Doth he manage it by Intelligence? Treachery? or Force?

IV. THE fourth Common-place is of the *End and Means*, or of Good; for the end of every Agent and every Action is *Good*, either *real or seeming; near or far off; private or publick.*

Of *Ends* there are several degrees or subordinations. The *ultimate or supreme end*. The chiefest is the *Glory of God the Creator*; next, the *perfection of the Universe*. And these are *universal* of all things. Next follow more *particular or mediate ends*,

ends, the *Conservation* of the *Species* ; the *Conser-*  
*vation* of the *Individuum* : its *Delight* or *Pleasure* ;  
*Excellency*, and *Convenience* ; *Honestum*, or *Duty* ; *Pro-*  
*fit* to the *Agent*, his *Friends*, *Neighbors*, the *Pub-*  
*lick*, his *Country*, &c.

All *natural Agents*, though they *work* for an  
*End*, yet *intend* it not, but are *directed* to it. On-  
 ly *Man* being a rational *Creature*, knows and *aims*  
 at an *End*. And the *End* of the *Man* is one ; of  
 his *Art*, another : as the *Statuary* makes a *Statue*  
 to get *Mony*, &c. but of his *Art* is, to *resemble* the *Ar-*  
*chetype*. Of *Men's Intentions* or *Aims*, some are  
*principal*, others *accessary* ; some *ordinary*, others *ac-*  
*cidental*. *Pompey* married *Cæsar's* *Daughter* ; not for  
 the love of *Progeny*, not for her *Beauty*, or *Dow-*  
*ry* ; but for his own *Ambition*, an *accidental End*  
 to *Marriage*. Some *direct*, others *perverse* ; as a  
*Father* recounts to his *Son* the worthy actions of  
 his *Ancestors*, to *provoke* him to the like ; which  
 he *perverts* to *Pride*, *Libertinism*, *Dis-subjection* to  
*Laws* and *Magistrates*, and *Insolence* towards his  
*Inferiors*. And this happens sometimes out of  
*Error* and *Mistake* ; as when an *Orator* diverts his  
*Art* to get *Applause* : sometimes also out of *Ma-*  
*lice* and *Wickedness*, as when a *General* desires *Vi-*  
*ctory* to satisfy his private *Revenge*. When a *Man*  
 goes to *Church* to look upon an *handsom Woman*,  
 &c.

Again of *Ends*, some are *ultimate* and *principal*,  
 others *secondary*, *instrumental*, or means to obtain  
 the other. As a *Prince* gives out *Mony* to form  
 an *Army*, to fight an *Enemy*, to overcome him,  
 to take away his *Dominion*, to seize it for him-  
 self. This is the *ultimate End*, the other are  
*Means*. Of these also some are proper and con-  
 venient for the *End* : as if he, that designs to be a  
 Soldier

Soldier, learns to manage an Horse, to understand and use Arms, to endure Hunger, Cold, Weariness, Wounds, Watching, &c. Others are improper; as to quarrel, to swagger, to be drunk, fight, kill and slay, every one he meets. To be an Orator, the proper means are to study Reasoning and Argumentation; to imitate *Cicero*, *Demoſthenes*, &c. to observe the best way of disposing his Matter, clothing it with good Words, Phrases, Figures, &c. the contrary and improper way, or rather Impediment, is to scrape together a parcel of well-founded Words, a few snaps of Wit, &c.

Again, some Ends are obtained, others hindered; as a man desires Health and Strength, *sed grandes patinae, tucetaque crassa amnuere his superos vetuere*. A Father desires his Son to be virtuous and prudent, and provides him Masters, Books, &c. but the Young Man abandons himself to ill Company, &c. hindered by our own Folly, Oppositions of Friends, Enemies, &c. or fortuitous Accidents.

Questions concerning the End are such as these. Wherefore? Why so? To what end, purpose, intention? For whose sake? For what good doth, worketh, maketh, he this? What shall he reap by it? Hath he obtained his End? Hopeth he, shall he obtain it? What means taketh he to obtain it? Are they rational, prudent, proper? Who can, hath will, hinder him, or it?

V. THE Fifth Common-place is of *Actions*. Whereof some are *immanent*, when the *Agent* is also the *Patient*, commonly expressed by *Verbs Neuters* in Latin. Such are, to grow, to fail, to move, to rest, to want, to hast, to declame, to study, &c. to think, understand, &c. Others are *transient*, when the *Agent* and *Patient* are divers, and

are expressed by *Verbs Transitives*, as striking, hearing, &c.

Again, some *Actions* concern *being*; as *v. g.* Pride, what doth, can, shall, will, &c. it produce? [Note that all the Auxiliary Verbs have their greatest use and force in this Class] generate, perfect, preserve, consume, destroy? Conversation begetteth Similitude in Manners, mutual Confidence, uniting Interest, conserves Friendship, and is apt to procure Advancement, &c. Debauchery consumes the Estate, destroys Health, &c.

Others concern *Qualities*: and indeed all *Actions* proceed from the Virtues or Faculties of their *Agents*, whether natural or acquisite; and *Actions* are as various, and copious, as *Qualities* are. As a wise Man gives good Counsel, and doth his Action wisely. A Young Man doth, can, may, is wont to do foolishly. Strong Wine doth, is apt to inebriate. In Action, the Place, Time, and Quantity often afford matter considerable. He can speak more boldly in an Ale-house than at Court. The Sun warmeth and enlighteneth (because bigger) more than *Venus*; more also when nearer. How doth it move, act? By it self, by another? By Nature, Force, Chance? as the Efficient, End, Pretence, &c. circularly? Directly? How in Youth? How in Age? How at first? How afterwards? Slowly or hastily? constantly or by Intermissions? Equally or unequally? mediately or immediately?

To Action are reduced also *Consequents* or *Effects*, which answer to the Question, what doth it, or he, work? And of these some are *made*, some are *done*: some endure no longer than the Action it self: as, the Room is no longer light than it is enlightened. If the Auditors mind him not, all is done as soon as the Preacher hath spoken his Sermon.

H

Others



Others remain after the Action is ended; as Health remains, tho the Medicines have ended: Science remains when the Study is finished. Science gets Honor, Honor Employment, Employment Riches. A Prince what doth he? what ought he, &c. to do? to administer Justice. What will that do, or is it apt to produce? to maintain Plenty, Security, Peace. What are the Effects of these, naturally, usually, always, continually? the Peoples Love, and Readiness to spend their Lives and Estates for him. Hence no danger of Insurrections, Rebellions, &c. He will live in great Honor and Reverence with his Neighbours, &c. The golden Apple, thrown by *Discord* amongst the Gods at a Feast, what Consequents had it, might it have? &c. Delight of the Guests: Emulation and desire of the three Goddesses: Chusing of *Parris* to be Judge: *Mercury's* descent to carry him the Message: His undertaking it: His beholding the three Goddesses, &c. So the immediate effect of the Sun is Heat, thence the warming of the Earth, raising Vapors, thence Clouds, Rain. Again, from Heat, Seasons of the Year, Generations of all Plants, Metals, &c.

VI. THE Sixth Common-place is of *Passion*, or receiving an Action. But especially *suffering*, which is chiefly of evil. To this belongs *being made, being done*; Was the World, could it be, could it be made, from Eternity? The rebuilding of the City, is it, may it, could it be done, finished, perfected, destroyed, consumed, and changed into better, worse?

Why do some Men grow as far as *Ehud*, none as big as *Goliath*? Qualities. The Moon, because receiving her Light from the Sun, is subject to Eclipses,

Eclipses, Change, Full, &c. *Priamus*, because old, lived to be spoiled of his Kingdom, to see his Sons slain, his City destroyed, &c. The *Ethiopian* is burnt with Heat, the *Laplander* frozen with Cold.

In sum, whatever Heads belong to Action, may be also easily applied to Passion.

What doth the Object work upon us? our Senses, &c. What do all Simples and Medicines; Air, and all things (called by Physicians) preternatural? all things edible? &c. work upon us in order to Health and Sicknes? What do all Arts work? What all Virtues, Vices, Estates, Ages, Sexes, &c. work? well? ill? or indifferently?

VII. THE Seventh Common-place is of *Qualities*, which hath these Heads: 1. *Good* and *Evil* in themselves. *Good* is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. In respect of others, necessary, helpful, superfluous, profitable, agreeable, hurtful, &c. as *Lucifer* was created a most noble and excellent Spirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavouring to diminish the Glory of God, and devising mischief to man. Full of hatred against Heaven, and deceit against Earth, &c. by which means he is become the vilest, and most detestable of all Creatures.

2. *QUALITIES occult*; which are known only by their Actions. What is the Power, Faculty, &c. of the *Loadstone*? to draw Iron, to make it move towards the North, &c. Who could believe the Power of *Circe*, to change Men into Hogs?

3. **QUALITIES** *sensible*; such are Beauty, Ugliness; Figures of all sorts; Light, Darknes; Colours of all sorts, natural, artificial; white, black, &c. for hearing, Sounds of all sorts; shrill, loud, skreeking, whistling, din, noise, &c. So for Smells of all sorts, and Tastes; also tangible Qualities, as Heat, Cold; dry, moist; heavy, light; hard, soft; liquid, solid; thin, thick; subtle, gross; clear, &c. and all these natural, or adventitious. As *Lucretia* was beautiful naturally, &c.

4. **QUALITIES** of the *Mind, Faculties*, or Powers natural, or Accidents; as in the Understanding, Perspicacity, Sagacity; Memory, tenacious, treacherous; Invention, ready, slow; the Affections also and Passions, Virtues and Vice; belong to this Head.

5. **ADJUNCTS**; as naked, clothed, armed, adorned, trimmed; not Men only, but Houses, Cities, Sepulchres, Fountains, and the like.

6. **SITUATION**; as Cloth is tenter'd, folded, &c. a Pillar upright, leaning, fallen, hanged up, &c. a living Creature standeth, sitteth, lieth, kneeleth, &c.

7. **RELATIONS**; as Lord, Subject, Judge, Advocate, Accused, Magistrate, Master, Servant, Scholar, Teacher; married, unmarried; rich, poor, &c. noble, ignoble; glorious, in disgrace, &c.

VIII. **THE Eighth Common-place** is *Quantity*; this is easily and vulgarly known with its Species. To it therefore belong Number, one, many, few,

few, &c. *v. g.* How many Suns are there? Is it never seen double, or triple? Why can there be no more? If there were more, what would follow? Is it divisible or indivisible? Extended? How far? How many parts hath it? How great is it? How large, long, high, thick? greater than the Earth? How often? How is it to be measured? How long hath it lasted? Is it diminished or increased? Hath it any weight?

IX. THE Ninth Common-place of *Time* hath these Heads; *always, sometimes, v. g.* What is the Duration of the Creator? He hath always been. Is it possible he should be not eternal? if he were not eternal, what would follow? Why is he eternal? Can any thing be eternal besides him? Duration is varied into *past, present, and future.* Prudence considereth things *past*, that it may govern the present; and maketh Conjectures from both, that it may well manage the future. The *past* is considered by Memory; the *present* in acting; in the *future* are concerned our Hopes, Fears, Providence, Cautiousness, &c.

2. DIVERS measures of time; as *Ages, Years, Months, Days, Hours, Moments,* and parts of Time; as, Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. OCCASION; as favourable, opportune, accustomed, purposed, &c. with their Contraries.

X. The Tenth Common-place is *where, or place.* To which belong, 1. The *several parts of the Universe*, as Air, Earth, Fire, Water, Heavens,

Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Islands, &c. Countries, Asia, Africk, &c. *India mittit ebur, molles sua thura Sabai.* Where shall we find Deceit? in Shops and Markets, in narrow Souls. Where Subtilty? in the *Genoueses.* Where Industry? in *Holland.*

2. PLACE is either *Proper, Common*; due, belonging to another. A Scholar in a Market is a Fish on dry Land. Place also is *natural, violent, accidental*; where it ought, is wont; it may safely, well, be. Our Country, Dwelling, &c.

3. DIFFERENCES of place; before, behind; on the right, left, &c. hand; above, under; over against, towards, &c. near to, far off; in, by, at, &c. Where stood *Carthage*? *Italiam contra, Tyberinæque ostia.* Where is Water to be had? in the Fountain, River, Well, &c.

4. QUALITIES of place; cold, hot; fruitful, barren; clean, dirty; champaigns, mountainous; tilled, untilled; sandy, chalky, &c.

5. CIVIL places; as an House, Town, Village, Villa, Shop, Market-place, Street, Theatre, Church, Hall. Publick or private; sacred or profane; solitary, inhabited; our own, anothers. Where may a Man plant, build? &c. upon his own. Where do Flatterers frequent; the Court.

6. THE power or property of place. *Verecū in patria, crassōque sub ære natus.*

XI. THE Eleventh Common-place is the Subject to which any thing belongeth, or wherein any thing

thing is. There is nothing that may not be the Subject of another. The Cause may be of its propriety. Virtuous Actions, to whom are they proper? in whom to be found? in prudent Persons. What things are hot? those exposed to the Sun, are near to the Fire, are in Motion. Who are cunning? they who have much experience. The Effects and Signs. Who are noble? they who do nothing basely, or craftily. Who are true Princes? they who govern for the Good of their People. Who are subject to Anger? they who have a sharp Nose, curled Hair, red Face, &c.

Substances are most properly the Subject of other things. As God is the Fountain of Goodness, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, use to be, ought to be, accounted long? [Actions and Passions] a Journey from *England* to *China*. The Works of *Tostatus Abulensis*. Delay of what is earnestly desired. [Time] the Lives of Men before the Flood. [Place] the way from *Paris* to *Constantinople*. What things are weak and feeble. [Quantity] things small and little. [Quality] sick Persons, Women, pale Persons, fearful, tired, &c. [Action] Children, old Men. [Place] the Asiatics, &c.

XII. THE last Common-place is *Correspondents*, which hath many under it: as,

1. *Before* and *after*; first, second, third, &c. last: beginning, middle, ending. More or less. Whether is before, *Saturn* or the *Sun*? in Dignity and Perfection the *Sun* is before: in Place, descending, *Saturn* is before. In time they are equal.



2. *The same and divers or different.* *Virgil* was the Author of the *Georgicks*, who of the *Æneids*? the same. How doth his Poems differ from *Homer's*, *Theocritus*, *Hesiod*, *Tasso*, &c.

3. *Equal and unequal*: double, triple, &c. half, and generally all Proportions.

4. *Like, unlike; contrary, opposite*; and these varied with more and less. *Alexander* and *Julius Cæsar* were like in Boldness, unlike in Stature; of contrary Dispositions. Whether was more prudent? less fortunate? Was *Plato* a better Philosopher, or *Dionysius* a worse Tyrant? the Astrologues Prediction of *Cæsar's* Death brings to mind the like of the Earl of *Pembroke*.

5. *Union or Conjunction in the same Action*; as when two act one upon another mutually, as two Enemies or Emulators seeking to undermine one another. Or when both act upon a third, as two Rivals toward the same Mistress. Or both suffer from a third, as two Servants under the same Master. Or one act, and the other receive or suffer, as the Master and Scholar, Judge and Accuser.

6. *Together, near, far off*: antecedent, concomitant, subsequent, either in Place, Dignity, or Time. *Christmas* brings to mind good Cheer, Mirth, Jollity. A Feast suggests Meats, Cooks, Fish, Fowl, Flesh, Sawces, Dishes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Cæsar* makes me think of *Brutus*, *Cassius*, *Pompey*, &c.

C H A P. XII.

*Brief Directions for Elocution.*

**I** Beg the Reader's Pardon, if, contrary to my own Design, I here subjoin to the Discourse of Invention a few Lines in order to regulate our *Speaking* and *Writing*; what we have invented. And the rather, because amongst the very many Books of *Rhetorick*, I have not seen any, that declares the Difference and Reasons of *Stiles* and *Figures* so exactly as *Eman. Thesauro*. Out of him therefore, for the greatest part, I have drawn this short *Scheme* and *Prospect*; whereby any, even meanly practised, Capacities, may be able to discern and judge of what is well, and *Orator-like* written or spoken; and consequently himself also to imitate the *Eloquentest* Authors.

There are then divers manners of speaking and writing.

1. **CONCISELY**, in few short abrupt Sentences, as Men ordinarily speak in common Conversation, without any Art or Order. As,

*Dic mihi Damata, cujum pejus? An Melibai?*

*Non, verum Ægonis. Nuper mihi tradidit Ægon.*

Such is very frequent in the *Comedians*.

*Vos isihæc intro auferte: abite. Sofia*

*Adesdum. Paucis te volo.*

*Dixi, audivistis, tenetis, judicate.*

2. **SOMEWHAT** artificially but imperfectly, without any observation of Numbers, Corre-

H 5

spondence,

spondence, Measure, &c. when a period hath no certain bounds, but goes on till the matter be ended; keeping the mind of the Auditor still in suspense, till all is said which is to say; which when it will be, the Auditor cannot divine, because he cannot foresee where the Speaker's Design will determine. Such are the Beginnings of most of S. Paul's Epistles. Such is that Beginning of Cicero's Oration pro Caelio. *Si quis Iudices forte adsit, ignarus legum, &c.* till you come to *quibus otiosis, ne in communi quidem otio, liceat esse.* So in that pro Milone beginning at *Occidi, occidi non Sp. Malium, &c.* unto *non modo vestibulo privaret, sed omni aditu & lumine.* So in Catone Majore. *Plus apud me Antiquorum autoritas valet, &c.* unto *per visum ex Africano audisse dicebat.*

Such is that Dithirambique Scene in Seneca's Oedipus, which begins,

*Effusam redimite comam nutante Corimbo  
Mollia Niseis armati brachia thyrsis, &c.*

Such that of Virgil in his Silenus,

*Namq; canebat uti magnum per inane coacta, &c.*

And Æneid. 6. *Principio cælum ac terras, camposque liquentes, &c.*

Such is most of the Historians manner of writing.

This fashion of Speech the Greeks called *Oratio pendens*, Ar. Rhet. 1. 3. c. 9. Such when an Athenian Ambassador used at Sparta, the Senate replied, The first part of your Oration is gone out of our Minds, and the second never entred in.

3. AFTERWARDS Thrasimachus, or whoever he was that first observed the Pleasantness in Lyrics to proceed from their Pauses and Measures, began to practise the same in Prose; and to mince those great and unlick'd Masses into shorter and round-

rounder *Periods*. Of these, that which consists of one entire sense only, and is not divided into members (such as are most of *Seneca's*) is called by *Aristotle*, *Periodus supina*: and by reason of the omission of the Transitions, and the frequent repetition of the same matter in several words, is by most *Orators* rejected. Wherefore others, out of more diligent observation of what was pleasing, changed those round and incoherent *Periods* into many more concise *Members*: carving them, as it were, into divers *Clauses* and *Parcels*; which were also made correspondent and commensurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrical*, yet not without *metre*; not in *feet*, yet not altogether loose; without *Verse*, not without *Rythme*; *Verse* compared with other *Prose*, *Prose* compared to *Verses*. This came not in fashion amongst the *Romans* till the latter end of *Tully's* time; which made his first *Orations* not to be so eloquent as his latter; and himself to complain that he was going out of the World when he began to understand *Rhetorick*. And of some *Orators* in his time he saith, *In iis erat admirabilis cussus orationis, ornata sententiarum concinnitas non erat. i. e.* they had a wonderful fluency in their *Stile*, choice words, and round full *Periods*, but they wanted the neat distribution of them into parts and members. *The first* is like an head of excellent Hair, but hanging down, and flagging; *this other* like the same Hair disposed and made up into Rings and Curls. Examples of these are infinite in *Pliny's Panegyrick*.

4 THIS *Harmony* or correspondence of the *Clauses* of a *Period* consists in three things.

I. *Equa-*

1. Equality of the Members.
2. Contraposition of the Words.
3. Similitude of Termination.

1. Equality is, when the divers Clauses of a Period consists of equal number of Words, or of Syllables, or Times, (two short Syllables being equal to one long) which is altogether as graceful. As, *Speremus quæ volumus; quod acciderit feramus*, Cic. *Alterum optare crudelitas est, alterum servare clementia. Superbia in fronte; ira in oculis; pallor in corpore; in ore impudentia*. Plin. *Si quid obtigerit, æquo animo paratoque moriar; neque enim potest accidere turpis mors forti viro; neque immatura Consulari; neque misera sapienti*. Cic.

2. Contraposition, Antithesis, is a conversion or retorsion of the same Words in divers Clauses of the same Period. For the same words are severally (and often contrarily) joined, to make as it were a seeming Contradiction, or Paradox at least. As,

*Sæpius accidit ut imprudentes feliciter, prudentes infelicitè agant.*

*Infelix Dido nulli bene nupta marito;*

*Hoc pereunte fugis, hoc fugiente peris.*

*Stultus prudentibus, prudens stultis, visus.*

Sometimes also Words of a contrary Signification are joined together elegantly in one periodus supina. As, *Inclinata resurgo. Carpit & carpitur una. Qui spectavit vulnera vulnus habet. Sparta ibi muros habet ubi non habet.*

Sometimes Words signifying contrary things are placed in divers Clauses of the same Period. As, *Aut viros amplifica, aut mortuos derelinque.*

*Alba ligustra cadunt, vaccinia nigra leguntur.*

Sometimes they are placed in manner of a Dilemma. *Morere, si casta es, viro; si incesta, amorei. Jupiter aut falsus parer est, aut crimine verus.*

3. Simi-

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3. *Similitude of Terminations*, whether, 1. by *Iteration of the same Words* in several Clauses. 2. *Of the same Cases and Persons of Nouns and Verbs*, tho not the same Words, yet of the same or like Sound. Of the *Spartans* at *Thermopyla*. *Trecenti sumus, sed viri, sed armati, sed Lacones, sed ad Thermopylas*; *nunquam vidi plures trecentos*. Of the same, *Nos sine deliciis educamur, sine muris vivimus, sine vita vincimus*. This Correspondence is sometimes in one Word, sometimes in 2, 3, 4; and 5 sometimes, but rarely.

*Indignus cui vel improbi bene vel probi male dicant.*

*Dum laurum acquisivit regiam, palmam amisit popularem.*

*Vel in negotio sine periculo, vel in otio cum dignitate esse possint.*

*Aequae nocent*. & qui nolentibus vitam officiose impertiunt, & qui volentibus mortem malitiose negant.

*An tu me per hos in patriam revocare potuisti, ego te per eosdem in patria retinere non potero?*

5. BESIDES these, there are two other sorts of *Figures, or Ornaments of Speech*. The first are such as move the *Affections*, and persuade as well as delight, and therefore may well be called *Pathetical*. The second are such as consist in *ingenious Expressions* in the words themselves.

*Pathetical* are those *Figures*, which serve to express some *Passion*, or other *Operation of the Mind*; as the *Imagination, Understanding, &c.* whether they concern *Apprehension, Appetite, Anger*, or any other *Affection* whatsoever. Such are,

1. *Cog-*



1. *Cognitio.* To this belong these and the like Expressions. *Agnosco, audio, intelligo, scio, experior, video, &c. Agnosco, agnosco; visum est Chaos, Sen. Nunc scio quid sit amor. Virg. Nescio quo pacto fieri dicam. Cic.*
2. *Demonstratio.* To which belong *en, ecce, adspice, audite, &c. En quo discordia crues perduxit miseros! En quis, &c. Virg. Intuemini huic erutos oculos, illi confractos pedes; quid exhorrescitis? sic iste miseretur.*
3. *Narratio.* To which belong *dicam, enarro, &c. Favete linguis; carmina non prius audita Musarum sacerdos Virginibus puerisque canto. Hor. --- Nunc qua ratione quod instat consieri possit, paucis adverte, docebo. Hospes, disce novum mortis genus.*
4. *Affirmatio.* *Est labor, non nego; pericula magna, fateor; multa insidia sunt bonis, verissime dictum. Cic. Affirmo tibi, Caie Mari, non sic restitisset. Quin.*
- Negatio.* *Nego esse quicquam a testibus dictum quod, &c.*
- Jole meis captiva germanos dabit? non.*
5. *Ironia.* *Ni fallor, feminas ferrum decet.*
6. *Apostopesis.* *Novimus & qui te.*
7. *Præteritio.* *Non dico te a sociis pecunias accepisse; non sum in eo occupatus, quod civitates, regna, domos omnium depeculatus es; furta, rapinas omnes tuas omitto.*
8. *Juramentum.* *Per has lacrymas dextramque tuam te. Virg.*
- Testatio.* *Vos, Dii Patrii, penates, testor, integro me animo ac libero P. Syllæ causam defendere.*
9. *Animadversio, epitasis.* A reflecting upon what was said before, or animadverting upon some Circumstance of what preceded. *Obrepisti ad honores commendatione fumosarum imaginum; upon which he animad-*

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animadvertis, *Quarum nihil habebas simile præter colorem.* Cic. in Pis.

*Tu. intrare illum Senatum. poteris, O Tulli, in quo Pompeium non sis visurus? tu illam togam induere, quæ armis cecidit?* Sen. in Suaf.

*Regina quondam, ancilla nunc quidem tua.*

10. Parenthesis.

11. Correctio. *Antonium in campo vidimus, & quid dico? vidisse nos? Ego vidi.*

12. Repetitio. *Commotus nos es, cum tibi mater pedes amplexaretur; non es commotus.*

13. Admiratio. *Novum monstrum! integer alitur, debiles alunt.* Sen.

14. Exclamatio.

15. Extenuatio. *Levia memoravi nimis; hæc virgo feci. Leve est quod actum est.*

16. Commemoratio. *O Mysis, Mysis, etiam nunc scripta illa dicta mihi sunt in animo.*

17. Præfagatio. *Nescio quid animus grande præfagit malum.*

18. Dubitatio. *Dubito an moriendo vicerit, an vincendo sit mortuus.*

19. Inquisitio & interrogatio. *Nunc quæro abs te, quare patrem suum Roscius occiderit? quæro quando occiderit?* Cic.

20. Responso. *Quæris, quo jaceas post obitum loco? quo non nata jacent.*

21. Interpretatio. *Si intelligis, Cicero, non dicit roga ut vivas; sed roga ut servias. When Anthony offered him his Life if he would ask it.*

22. Occupatio, or preventing an objection.

23. Fictio. *Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. Imaginatio. *Fam mihi cernuntur trepidis delubra moveri sedibus.* Virg.

25. Ex-

25. *Expressio, eſtypoſis.* Putares cadaver ambulare. Quacunq; iter faceret, ejuſmodi fuit, ut non legatus Populi Romani, ſed ut quædam calamitas pervadere videtur. Cic. Verr.

26. *Proſopopœia.* Tecum patria ſic agit. Cic. Cat.

27. *Apoſtrophe,* when we ſpeak to one that hears not. O Fons Blanduſiæ ſplendidior vitro, dulci digne mero. Hor.

28. *Ratiocinatio,* when one diſcourſeth with himſelf.

*Cur Pallus non nupta ? virum non invenit ullum.*

22. *Concluſiuncula,* when the foregoing matter is reflected upon and concluded with ſomewhat unexpected. As Cicero, having declared how the *Herbeteſi* were by *Verres* condemned to pay a great ſum of Money to two of his Miſtreſſes, concludes, *Itaque civitas una ſociorum etque amicorum, duabus deterrimis mulierculis veſtigalis fuit.*

*Epiphomena ſic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præſerunt.* Val. Max.

*Compendium.* Illis parentis nullus aut æqui eſt amor, avidi cruoris, imperii, armorum, doli; diris, ſceleſtis, breviter ut dicam, meis. Oedip.

30. *Perplexitas.* Quid agimus ? animum diſtrahit geminus timor; hinc gnatus, illinc conjugiſ cari cinis. Pars utra vincit ?

31. *Approbatio.* Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœna modus.

32. *Imperium.* Egredere ex urbe Catalina-----  
Egredere, purga regna; lethales tecum aufer herbas: libera civis metu. Medea.

*Admonitio.* Vos pro mea ſumma diligentia moneo; pro authoritate conſulari hortor; pro magnitudine periculi obteſtor. Cic.

Obſe-

*Obsequium.* Tuus, O Regina, quid optes.

*Explorare labor, mihi iussa capessere fas est.*

So for the Passions.

*Blanditiæ.* Animula dulcis, suavis animula.

*Salutatio & Apprecatio.* Bene valeas, quisquis es.

*Sit tibi terra levis : Dii te ament qui hæc legis.*

*Veneratio.* Delubra & aras cælitum, & patrios lares  
supplex adoro.

*Abominatio.* Heu stirpem inuisam ! & fatis contra-  
ria nostris.

*Irrisio.* Ah, ah, ah, lapis amator silicernius.

*Execratio.* Dii te perdant, fugitive. Cic.

*Oportatio.* Fecisset utinam Deus immortalis. Maxime  
vellem, Iudices.

*Invocatio.* Hymen, O Hymenæe veni.

*Votum.* Voveo tibi victimam, fortuna redux.

*Obsecratio.* Per has aniles ecce te supplex comas, at-  
que ubera ista, pene materna, obsecro.

*Commendatio.* Si te in germani fratris dilexi loco :  
sive hæc te solum fecit maxime, seu tibi morigera  
fuit in rebus omnibus : Te isti virum do, amicum,  
tutorem, patrem. Bona nostra hæc tibi committo :  
ac tua mando fidei.

*Concessio.* Do quod vis ; & me victusque volensque re-  
mitto.

*Gratiarum actio.* Non erimus regno indecores, nec ve-  
stra feretur fama levis, tantive abolefcet gratia  
facti. Virg.

*Recusatio.* Non me delectant ignoti domino servorum  
greges : nec sonantia laxi ruris ergastula : nolo  
dives esse : Patrem gratis amo.

*Exultatio.* Io triumphæ ! tu moraris aureos currus, &  
intactas boves. Io triumphæ ! nec Jugurthino  
parem. Horat.

*Iactantia.* Et nos aliquod nomenque decusque gessi-  
mus.

Gratu-

- Gratulatio.** *Letare, gaude gnate; quam vellet tuos  
Cassandra thalamos.*
- Plausus.** *At mihi plaudo ipse domi, simul ac nummos  
contemplor in arca. Horat.*
- Ejulatio.** *Hei mihi! nequeo quin fleam.*
- Expostulatio.** *Improperium. Ingrate cessas orbis? ex-  
cidimus tibi?*
- Poenitentia.** *Potens jam cecidit ira, pœnitet; facti  
pudet. Sen.*
- Spes.** *Spero equidem mediis, si quid pia numina pos-  
sunt, Hæsurum scopulis.*
- Desperatio.** *Actum est, conclamatum. Occidimus. Au-  
res pepulit hymenæus meas.*
- Timor, horror.** *Sudor per artus frigidus totos cadit;  
omen tremisco misera feralis Dei. Sen. Pavet ani-  
mus, horret: magna perniciēs adest.*
- Verecundia.** *Heu me! per urbem (nam pudet tanti  
mali) fabula quanta fui.*
- Audacia. Impudentia.** *Resistam: inermes offeram ar-  
matis manus. Dabit ira vires. Ingentem confiden-  
tiam! nūm cogitat quid dicat? num facti piget?*
- Excandescencia, Minæ.** *Accingere ira; teque in exi-  
lium feras furore toto. Væ tibi caufidice. Diris  
agam vos; dira detestatio nulla expiatur vi-  
ctima.*
- Nemesis, Indignatio.** *Isthic nunc metuenda jace: non  
te optima mater condet humo, patrioque onerabit  
membra sepulcro: Alitibus liquere feris; aut gur-  
gite mersum unda feret. Virg.*
- Miseratio.** *Compessere quidem verba, & audacem  
manu poteram domare; sed meus captis quoque  
scit parcere ensis.*
- Confessio.** *Me amare hanc fateor; si id peccare est,  
fateor id quoque. Tibi, Pater, me dedo? quid  
vis oneris impone, impera.*

Deprecatio. *Miseremini familia, Judices; miseremini fortissimi Patris; miseremini filii.* Cic.

3. OTHER Figures there are, which consist in the words; as Metaphors of divers sorts, whether the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotyposis*, or applying of Words of Life and Sense to things inanimate. As *Hyperboles*, *Laconisms*, *Oppositions*, such as *Campi liquentes*, *liquidi Chrystalli*; Or *Deceptio*, when a Sentence ends unexpressedly. *Spero tibi eventuram hoc anno maximam messem mali.* Her Mouth, oh heavenly! wide. *Tua nitet in fronte fulgor aureus; argentum in cirris; smaragdus in oculis; sapphirus in labiis; chrysolithus in genis; collum in resti.*

Metaphors are of divers sorts, i. e. are taken from divers Common-places.

- |                       |                                 |
|-----------------------|---------------------------------|
| 1. From Likeness      | <i>Homo quadratus.</i>          |
| 2. From the Attribute | <i>Regnat gladius.</i>          |
| 3. Equivocation       | <i>Jus Verrinum.</i>            |
| 4. Hypotyposis        | <i>Pontem indignatus Araxes</i> |
| 5. Hyperbole          | <i>Instar montis equum.</i>     |
| 6. Laconismus         | <i>Carpathii leporem.</i>       |
| 7. Opposition         | <i>Mens amans.</i>              |
| 8. Deception          | <i>Vale apud Orcum.</i>         |

More Particulars may be found in Authors; thus much is sufficient for this place, where this Discourse intruded it self, besides my Intention.



## C H A P. XIII.

*Of bettering the Judgment.*

1. **T**HE *Judgment* is that *Faculty* whereby we discern, *i. e.* Judge of, true and false; good and bad; better and less good. Naturally some (*i. e.* sedate considering Persons) are better disposed to it than others; but none attain any considerable Perfection in it any other way, than by *experience*. *Experience* (I say) of others communicated by *Books* or *Instruction*, and of themselves by their own *Observation*. For without this, *reading* is of small force, not being fully understood, nor the right Application of what was read comprehended. And this *experience* is not taught by so many hours a day, but may be got at all times, at Play, in Conversation, in Business; by loose-doing, by ill-doing, our selves or others; only it requires a Mind ready to reflect upon what we see, hear, or do, or suffer. The Habit, which perfects this Faculty, (as that which regulates the Will and Affections is Virtue) is *Wisdom* or *Prudence*. That great Power, *whereby* we live in Happiness and Content; *whereby* we excel all other Creatures, and most Men also; being by it out of the reach of their Deceit and Craft, and not imposed upon, or derided, by them; *whereby* our Reason and better part is regulated; and *whereby* we ought to govern both our selves and others. This, if it be applied to particular Subjects, hath several Names: as if to govern Cities or Commonwealths, 'tis *political*

tical Prudence; if Armies and War, *military*; if a Family, *economical*, &c. with none of which I intermeddle, but only with that, which concerns every particular Person in the Conduct of his Life; and here only in general; reserving to the second Part such particular Rules, as either my own or others experience, that I have read, have suggested. In this place therefore I shall only advise (as well as I can) how the *Faculty* is to be cultivated for the implanting that great Perfection.

2. AND first take notice; that the *exercising this Faculty is the employing of all the rest*. For it is in vain to give *Judgment* without comparing and examining the Reasons (devised by *Invention*) for both Parties; and the like Cases in former times suggested by *Memory*. For the chief Employment of the *Judgment* being concerning the future, either the choice of an End, or of apt Means to an End; no man can promise to himself any Success in his Election, without engaging all the Powers he hath. As there must be, 1. [Supposing the End to be already resolved upon, and always before his Eyes] a *Proposal* or finding out several, *v. g. mediums* to an End; which is called *Counsel*. 2. A *comparing* these together, that he may be able to chuse the *best* and *propereest*, and *honestest* for his purpose, (for if he use dishonest Means, tho proper, 'tis *Craft* and *Subility*, as to chuse improper is *Folly* and want of Wisdom.) This is the immediate Action of *Judgment*; and which consists of many parts. As, 1. *Circumspection* of all Circumstances of Time, Place and all other Opportunities. 2. *Caution*, for prevention of Hinderances, considering all Dangers, and Difficulties, he is likely to encounter; and either providing to decline

cline and avoid, or arming himself to resist, or suffer them. 3. *Solertia* or good and rational conjecturing of what is likely to succeed. 4. A firm *resolution*, and competent secrecy. And lastly, a constant and due *execution* of what is well resolved. Now because this knowledge is very difficult, and at the best but a Conjecture, it is necessary to consider *what hath succeeded heretofore upon such Premises*, for that is most likely to happen again: but this cannot be done without the assistance either of Books or experienc'd Persons, who have seen and known the like Cases and Successes: and this cannot be without much *Observation* and taking notice of things in the time of their actual flourishing; and storing up such Rules and Histories in the memory for future application. By the way it will not be amiss to take notice, that as there is *no new thing* under the Sun, so *neither any new Action*; but the same are represented over again under varying Circumstances: so that he, who intends to be a Wise Man, must endeavour to distinguish the *Action* (as Physicians do in judging Diseases) from the *Circumstances*; that he may be able to give a good Judgment and Prognostic; and afterwards to frame a *General Rule*, which may stand him in stead at other times and occasions.

3. OPPOSITE to *Wisdom* is *Folly*, that base, abject, low, poor, sordid, slavish Condition; which renders a Man *wearisom* to himself, and *contemptible* to others; *exposed* to every ones Deceit and Craft; a *Slave* to his own Passions and others Flatteries; and a *stock* whereupon to graft any Vice, Shame, or Misery. This is made up of two Ingredients, *Ignorance* and *Error*. To avoid which, as also to rectify the Understanding, and obtain a true notion  
of

of things as they exist in the World, and relate to us, it is necessary that we

1. *Endeavour to be set at liberty from the Dominion;*

1. *Of Vices.* 2. *Of Passions.*

2. *To use much Attention, consideration, and weighing things themselves.*

4. THAT a Man may be *virtuous*, it is not sufficient that he *now and then* do virtuous Actions; nor that he do them *frequently* out of good Nature Interest, Mode, Passion, or the like: but that he work *discreetly, constantly, habitually*, and for a *good End*, and by *Deliberation and Choice*; which two last Conditions necessarily presuppose *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath been the *Observation* of all knowing and discreet Persons; and they have delivered it for a certain Rule, as hath also the Holy Spirit, and Wisdom of God himself; that virtuous Courses only, together with God's Grace obtained by much Prayer and Intercession, are capable to make a Man wise, *i. e.* to direct his Actions in such manner as he shall not need to repent of them. And that therefore such Actions are called *good*, and others *evil*, because of the *evil* Consequents; that they bring such as perform them to Sorrow, Repentance and Misery. Hereupon are grounded those Rules in the Holy Scripture, that *the fear of the Lord is the beginning of Wisdom*; that *the beginning of Wisdom is to avoid Folly*, and Wickedness. That *it is sport for a Fool to do wickedly*, and the like: Religion being the cheifest and supremest of all Virtues. An *evil Man* seeks occasions to gratify his Humor; and at best thinks to stop at the Confines betwixt Passion and Vice; but a *wise Man* avoids the Occasions of Vice, which he looks upon as a Disease of the Soul, contrary to the natural and due Constitution

tution of it, and subverting its true Tone and Disposition. And that every *Vice* in particular is contrary to *Prudence* appears; because *Covetousness* instead of Wisdom introduceth *Craft*, *Subtilty*, *Deceitfulness*, which are called the Wisdom of the World. *Pride* breeds Presumption of his own Parts, whether natural or acquire; whence proceeds obstinacy, Arrogance, Contentiousness, Singularity, Disdain and Contempt of others, and their advice or assistance. The Danger of this is very great, because every one sees it, but he that is sick of it. And *Lust* (the third Fountain of all Vices) is the Mother of *Negligence*, *precipitous Inconsiderateness*, *Inconstancy*, and at length of that *Blindness of Understanding*, which renders them incapable of discerning, such things especially as concern their Souls, but even such also as are advantageous to their temporal welfare; and of chusing better from worse, fit and convenient from improper and aliene.

5. PASSIONS, tho not so immediately concurring to the Ruine of the Judgment as Vice, yet indirectly and by consequent destroy it also. For being (as I said before) undeliberate Motions towards Objects pleasing or displeasing, and therefore in the sensitive Soul; the Objects passing thro' that to the Understanding, carry with them that *Tincture* or *From* they there receive by those Actions; not now as pleasing or painful, but as good or bad (for so the *Passions* represent them.) And if the *Intellect* do not speedily reflect upon the Deceit; and seperate and cleanse the natural from the passionate, where-with it is stained; it becomes Partaker of, and ingaged in, the Error. And so not only loseth the true Notion and knowledge of the Object, but  
 appre-

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apprehends it also under a wrong and false *Idea*; mistaking, *v. g.* the Pleasure or Good for the Object. And whatever it receives or considers, whilst in that Disposition, is conceived under the same Mistake. So that all Passions more or less, according to the Degree of their Strength, render the Understanding partial and unindifferent, and consequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a Man in *Passion*, tho' the alteration be only in himself, yet imagines the World without him to be changed. What was *before esteemed*, when now look'd upon through this false light, appears *contemptible*; and the condemned becomes admirable. The *beloved* or desired is without faults, is excellent and easy; the *hated* is all faulty, unwhorthy, and impossible. Yet is this no great matter compared to the *Passions*, when they are in their height and vigor. Do we not see how for the satisfying of a Lust, and enjoying a Revenge, a Man breaks through all Laws, all Obligations natural and civil? How he regards not what Injury or Affront he offers even to Magistrates and Parents? How he dispiseth all Conveniences and Evil Consequences, his own or other Men's Reasons may forewarn him? But I will not meddle with these *Extravagants*, utterly unfit to be carved into *Mercuries*; and will consider those which work more mildly; and seduce, not trample upon, the Judgment. Such are,

I. SELF-LOVE, or *Self-estimation*, an overvaluing of a Man's own Parts, Opinions, or Actions. An *Error* in some sort necessary to the well-being of Man; for should every one know exactly the Measures of his own Ability, the greatest part of the World would be miserable. Every Man therefore,



makes himself the Standard for all others, esteeming every ones Abilities and Actions, as they are equal or conformable to his own. And this seems to be a natural Suggestion : but if it be too much indulged, so that either for *Pride* of his own Parts, Knowledge, &c. or for *Interest* and *Covetousness*, or for *Honor* and *Reputation*, or for *Custom* and *Education*, or any other by-respect a Man warp his Judgment, he lies under a lasting and universal Prejudice. For this is the beginning of *Opiniatry*; and when despising the Advice and Judgment of others, he follows only his own Counsel, is it not just that he should be permitted to fall into the Consequences of his own Opinion ? He that bends, and plies his Reason to his Passion, why should he not enjoy the Product of his Indiscretion ? Why should he that sows Folly, reap the Fruit of Counsel and Advise ment ? But to instance in the fore said Particulars.

I. HE that is conceited of his own worth, so ipse despiseth others ; and therefore will not read or take Pains to inform himself what other Men say or know ; but when he fixeth in himself this Proposition, that other Men are more ignorant than he, then whatever comes in his Fancy, seems to be an addition to Knowledge ; and must either be reserved as a Mystery, or vented as the *Depth of Science*, and *Oracle of Wit* ; though many times it is but either a great Error, or at best, a vulgar Truth. And the most extravagant and grotesque Conceits, as being most of all his own, he esteems and values the most. Such a Man frames to himself Notions and Opinions, which all the World is to submit to, and these alone are to be taught and propagated ; and all Opposers are Opiniastres, and ignorant ; if

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not malicious, Contradictors of the Truth, and envious of the Glory of him that discovers it. Hence comes the *Spirit of Contradiction*; that let the adverse Opiner say what he will, his Reason will not be heard; for indeed our *Learned Man* stands upon his guard against Truth; and so at last, instead of fair arguing, turns to *Chicanery* and *Pedantry*.

2. HOW much *Interest* and *Secular Respects* wrest the Judgment, is manifest to any one that observes; that the *thriving Opinions*, and such as are countenanced by them that can reward, never fail of Abettors. But I can easilier pardon these than those, who for love of *Gain* oppose the *Magistrate* and *Government*; who knowing the humor of the ordinary people to be against Obedience and Subjection, make use of it to disturb the Peace, that they may fish the better. They *gain Profelytes*, that they may *grow rich*; they *gather Churches*, that they may *collect Wealth*; and *heap up Disciples*, that they may *multiply Collections*. Thus they deceive unlearned and unstable Souls, of their *Temporal*, as well as their *Spiritual*, Goods: and care not what Craft and Deceitfulness they use, that they may fill their Purses; their Arts are infinite, and seen of every one but those who are deceived by them.

3. VAINGLORY, or *desire of seeming* more knowing than other Persons, is a strong Passion, ever since our first Parents were carried away by it, as any that molests our Souls. This goes masked many times under a *Vizor of seeking Reformation*, advancing Knowledge, and the like; when it is in reality *seeking Applause*, insinuating into a Party, and vaunting our own selves. The beginnings of this *Delusion* are many times very subtil, and difficultly discerned,

cerned, except by those who are very jealous of themselves. Hence comes an *Itch to invent* or publish new Opinions and Fancies, *to quarrel* for a new Interpretation, and even *go to Law* for the Primogeniture of a Notion. From hence also, if sharpened a little by Covetousness, comes all *Seditions, Disobedience* to Magistrates, Heresies, Schisms, and Rebellions. Is it not strange to see an ignorant Person, without *comprehending*, or so much as *tasting*, the Principles of Arts and Knowledge, to *judge* for himself, and scorn to be guided; especially in things of consequence, where most Caution is to be used? He that will not refuse to be taught to be a *Shoe-maker*, scorns to be instructed in *Divinity*; and he will submit to a *Master of a Trade*, that will not bow to a *Doctor*. If a Man well furnish'd with this *spiritual Pride*, happens to be informed in some particular knowledge, above the rest of his Condition; he immediately thinks himself *inferior only to Angels*; *Instruction* he despiseth; all *Ignorance*, yea and sometimes Science too, he despieth; and pretends to nothing but *Inspirations*, and, the Consequent of that, *Infallibility*. Then hath the Devil perfected his Work in him, he is advanced as far in Error as is possible, and become a *Seducer* and an *Impositor*.

4. OF all *Opiniatrety*, that which proceeds from *Custom*, and *Education*, is the least absurd; yet a Fault it is also, and more difficultly conquerable than the rest. For the Errors become in a manner *comatural*; and tho a *Disease*, yet have so tainted the Understanding, that it apprehends nothing but through them. And therefore the more any one knows in his Error, the more difficultly is it eradicated; yet Time and Labor will do much; one

*Custom*

*Custom* not being to be expelled but by another. From this force of Education it comes, that *Heresies* and *Dissentions* are for so many Generations continued; that whole *Orders*, and sometimes *Nations* espouse one *Opinion*; and that contrary to another as wise and learned as it self.

2. TIMOROUSNESS, *Baseness*, or *Slothfulness*, is another origine of *Errors*, quite contrary to those produc'd by *Self-love*; when a man seems to have no *opinion* of his own, but to assume the colour and tincture of those with whom he converseth. The *Opiniatre* takes for false what any other person affirms, the *Complaisant* for true. This is indeed the most peaceable way, and the best to make a fortune, but corrupts the Judgment more than the other. For such a man either despiseth *Truth* as a thing of no value, not worth labouring for; or his own *Soul*, as if God had not given him Reason, but had brought him into the World, and not endued him with sufficient Ability to guide himself in it. Such Men usually admire other Men's *Persons*, and take things upon the Credit either of a greater number against a less (which in difficult matters is very dangerous) or sometimes of a less against a greater. Or of persons not versed in what is desir'd to be known, as of a learned Man in things of Piety or secular Prudence; of a pious Man in matters of learning, and the like: yet this is better than to take a Man's Judgment, because of some external or accidental Advantages; as to think a Man learned, or in the Truth, because a Friend or Acquaintance. Or, I am of his *Opinion*, because I gain, or hope to get, by him. Or, he is rich, for which Men hold him wise. He hath so many *Legions*, therefore he hath Reason. Or, he is in great Office, he is above us,

therefore wiser than us; he is of our Order, therefore we must sustain him. Hence also come the divers Fashions and Modes. Great Men think themselves to be such as the Flattery of Inferiors represents them; and Inferiors think the Actions of Superiors to be imitable; and thus the Deceit is mutual. From this Admiration of Persons it comes, that he is thought a *good Preacher* that *sweats* and labors in the Pulpit; or he a *wise Man* that *talks gravely*. We also think him a wicked Person, or our Enemy that is acquainted with such, as if all that converse together joined in the same Interest; him proud and insolent, that neglects a due Civility; him ignorant, that is slow and silent; and him to have taken good Counsel, that hath Success. Hence also it proceeds that most Men admire what is in *fashion* and vogue, even in *Religion* it self, and *Learning*, as well as in *Clothes* and *Phrases*. That Men are taken with Shews and Splendor, and vain Appearances, and are unwilling to go out of the Track; but relinquish Reason, and many times Virtue it self, because they want Company.

But that which most imposeth upon Persons of Learning and Prudence, is; *If they see a Man say much Truth, and well, they are apt to take the rest of his Discourse upon that Credit.* The strong carries off the weak; and the Understanding once conquered, is not willing to try her Strength a second time against the *Victor*.

3. I will mention no more of the *Passions*; but in short reduce all the *Causes of Error* to two Heads of *misjudging*. The first is *too hasty assenting*, the second *too slow*. For the first,

1. Pre-

1. Precipitancy, when we doubt not sufficiently; but are in haste to assent before due Examination. This proceeds sometimes from the Heat of Age, Custom of hasty judging, presumption of our own Parts, hating the labour of Thinking, acception of Persons, use of Terms, which we think our selves only to understand. For there being no Proposition, for which somewhat may not be said; many Men (whether out of Passion, Interest, want of Ability or Leisure, Laziness, or whatever other Cause) *rest with the first Appearance*, and by little and little take Root, and grow up in Error. Alas, how few can judge of Probabilities? Of them that can, how few will take pains to weigh and consider? How many are concern'd that *Error* should be *Truth*? and who are so easily deceived, as they that think themselves wisest? But our selves contribute to the Deceit, by embracing and continuing false Ideas, made many times by wrong Representations in our Language. What plausible Names do we give to evil things; and contemptible to good; such as Reputation, a Man of Quality, Gallantry, great Spirit, a Wit; Devout Men they call Fools; and wise serious Persons are with them good honest Men. Hence it comes that so many Men abandon themselves to Sensuality, Covetousness, and other Vices, without Remorse, or discovering the Fallacy; for they assume to themselves certain Reasons built upon slight Foundations, which they are concern'd should be true, and therefore they will *not examine* them: but because they have some (tho' but very small) *shew* of Reason, they serve them, first for Discourse with others, and then to fool themselves. As generally for all *Vice* they urge,



The Example of other Men, the most, many also in Prosperity, and many esteemed good, that yet are vicious some way.

That it is not so bad, or dangerous, as is pretended.

That many sin, yet but few punished. And the like.

For *Pleasure*, such as these.

That natural Desires are vainly implanted in us, if not lawful.

That it is for poor and impotent Persons not to bestow upon themselves what they desire; to bridle Appetites and Lusts is an Argument of lowliness of Spirit, or want of Power; and that by this, great Persons are distinguished from mean ones and Inferiors.

That if Pleasures had not been fitting, Nature had not joined them to those Actions, which are mostly hers; and that therefore Beasts are always regulated by them.

That no Men, whatever they pretend, but use them.

That Studying or Employment, is only that pleasures; and Rest, may be enjoyed in old Age with more gusto.

That Thinking is a dull Formality; and desiring a laborious Life, by him who can live at Ease, is a busy Folly.

So for *Covetousness*.

That a good Patriot endeavours to encrease the Stock and Wealth of the Nation, which Prodigals waste and consume.

That it is great Fault to spend and abuse those things, which may be put to good use.

That nothing breeds Respect but Wealth; that alone is equal to all things; the ransom of a Man's life;

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life; the last Appeal, and resort of all Calamitous Persons.

That it is but storing up what is necessary, &c.

The like Pretences, and Fig-leaves may be found for all other irregular and vicious Desires. To which if a Man by Education, Interest, Passion, or any other way, be bias'd and prepossess'd, and his Indifferency removed; he will easily take up these Plausibilities; and by them make his Reason and Truth truckle under his Lusts and Desires. *Qui vult decipi, desipiatur.*

But this fallacy of *hasty judging* reaches further: even the *Learned* and *Philosophers* are guilty of drawing *universal Conclusions* out of *insufficient Inductions*. The Instances are infinite, but not fit for this place. But see in *common Conversation* what Argumentations are frequent amongst us. Some professing Religion, live not accordingly; therefore all Religion is Hypocrisy. Some grave Men are only formal, therefore all Gravity is Formality. Some things are uncertain, therefore there is no truth at all, &c.

The last Error in Judgment I shall note, is contrary to the former, *i. e. too long deferring Assent*. When a Man hath considered a *Question*, and finds on either side *Arguments*; many times he will not put himself to the trouble, or for want of Judgment he is not able, to consider which is more probable, which easilier answered, &c. but sits down with *suspence of Assent*; thinks, that of two so equal in probability, either part, or neither, may be safely taken, and is contented with *Scepticism*. In justification of this Folly some have made a *Profession*, and instituted a *Sect*; defending that there is no *Proposition* so probable, but its *Contradictory* is as probable: and that no Man can be

certain of any thing against which any Reason may be objected. So that we are not to believe our selves awake, because we, sometimes, dream that we walk, think, eat, &c. A Doctrine more then brutish; for the Beasts feed, and sleep, guided by their Senses; notwithstanding the manifold Errors, and Deceits of them, without any scruple of doubting. Against Human Nature also, and injurious to our good Creator; blaming him for giving us no more Certainty than is needful or useful; and not such a one as by curious Persons may be imagined. 'Tis also against their own Practice; for what Sceptic ever refused to eat or sleep, pretending that the necessity of those Actions was not grounded upon a principle of absolute Certainty, or the like; which notwithstanding, they willingly suggest to others? Upon the Testimony of Senses and reasoning upon the Objects supplied from the Senses, all the Moments of our Lives and Fortunes depend; Peace and War, Government and Obedience, and the rest. He would be very ridiculous, that being convinced of Robbery before a Magistrate, should plead, that the Senses of the Witnesses might err; that they might be at that time asleep, and dream they were Robbed; that it is dangerous to take away a man's Life without Absolute Certainty. In short, not to assent to Sufficient Evidence, i. e. to so much as all Men are wont to assent unto, and upon which they set their Lives and Fortunes, seems to be a disclaiming of Human Nature, and a silly Affection to be what Man never was, is, nor can be.

6. I will instance in no more Errors, but proceed to the Remedies; of which some concern the Educator, others the Educated. For the first,

I. I would not have the *Instructor* to be offended, if his Charge take not every thing upon his Authority; *Obest plerumque iis, qui discere velint, auctoritas docentis.* But encourage him to ask *Questions*, and move Doubts; accustom him to give his *Opinion* and Reasons in doubtful Cases; especially such as fall out at that time, and upon the place. For want of such, let him *censure the Ancients*; let him accuse the Murderers of *Cæsar*; jeer *Cato* for killing himself, &c. Quicken also and waken his Spirit, by giving him liberty to *Contradict* you, when he finds Reason for it; and when he doth not, do you shew him what Arguments are against your self. Encourage in him all *thinking* and exercise of the Mind; and let him judge and censure freely what he reads or hears; sparing Persons always for charity sake; and *discourage him not for every Error he commits.* Take not all the talk to your self; nor make to him long *Harrangues*, expecting a Youth should go along with you, and understand and believe all you say. But discourse with him much after *Socrates's* manner; which teacheth him to *know* things even before he learn them, *i. e.* by considering and comparing them with things *obvious* and *familiar*, to wind up to the Knowledge of things *unknown* and *obscure*. This will enlarge and exalt his Spirit to an universal *Contemplation* of the Natures of Things as they really are; and make him to *admire* nothing; to be *surpriz'd* with nothing; and not *condemn* every thing that is not cast in his own Mold, or framed after his own Mode and Taste. Thus he will not be *offended* with small matters; nor be *amaz'd* to see contrary Humors, Opinions, or Fashions; nor be like a Man brought up in a *Buttle*, see all things through *one Hole*. It is also observable,

servable, that the more any one knows, the less is he engaged in Opiniatrety; but this I only mention.

2. H E that seeks Truth, and to perfect his Judgment, must endeavour to render himself *indifferent, free, and disengaged*, that he may be ready to pass his sentence *secundum allegata & probata*: which is chiefly by delivering himself from the Power and Dominion of all Passions whatsoever. Which is done by regulating the *Imagination*. (for there is their beginning) *i. e.* by subjecting it to Reason and the *Understanding*; that it may not without Consultation follow the Suggestions of *Sense*, and unruly Motions of the *Appetite*. And this is not difficult, if the particular occasions can be foreseen: but because that happens not frequently, it is requisite to set a *continual Guard* over our weakest place, where we are most obnoxious to the Enemy; and to have a continual Magazine of such sober and moderate *Considerations*, as Advice, Reading, and Experience will furnish. But if notwithstanding you cannot prevent these Apprehensions, which indeed is difficult, (I mean for a Man to stand so continually upon Centry, his Arms ready and fixed, and in his Hands) then at the time of the Assault, *retire*; let the *Motion spend it self* in vain, and suffer it not to fix upon the Object. But at the worst, play an After-game. If Anger, *v. g.* have prevailed against you, force your self to beg Pardon; and let Shame and (especially *voluntary*) Punishment, and Pennance, bring Wrath to Reason. So against *Insolence* contradict your own, tho lawful, Desires another time, and do contrary to what you most affect. In some, *observe* your own Inclinations (for accidental Passions are  
not

not so dangerous) and watch over them diligently; which is also better and easilier performed, if you can procure a faithful *Monitor* to assist and advise you. Next set not your Affections too much upon any thing whatsoever, even not upon the *Publick*, or works of *Charity*, which are not necessary; pursue nothing with Eagerness and Engagement. And think not when you have conquered three or four times, that the War is ended. Passions are much the weaker by being overcome; but take heed they rally not. *Qui sani esse volunt, ita vivere debent, ut perpetuo curentur.* Good Counsel is not to be taken as *Physick*, but as *Nourishment*, continually received, ruminated, and digested. And lastly, when you are foiled, put some penance upon your self, and resolve upon greater diligence for the future. And using these means, doubt not, by God's Blessing, but to arrive in time to a sedate tranquility of Mind, and a clear understanding of the Truth; a Condition not more advantageous to the Possessor than grateful to, and admired by, them with whom you converse.

3. The last means I propose of acquiring a good Judgment, is, *Consideration*, weighing or *thinking* much upon the Probabilities of both sides; and that not only at the present, when the Mind is engaged and concern'd in, and for the business; but at leisure, suppose at night, when you recollect what you have done all the day; for then the Mind is free to review, and revise her own Actions. He that useth this, will find in himself other Thoughts and Conceptions than he can possibly imagine; and he will see the same difference as is betwixt looking into *muddy* and *clear* Water. Hence it will follow that *much business is a great Impediment to him that desires to perfect*



*perfect his Judgment; nemo occupatus bonam mentem invenit. Sen.* An experienc'd person is capable of engaging himself in many Employments, but a Beginner must not; nor in any one business that taketh up his whole time: for by that means indeed he may be well skill'd in that one thing; but he cannot arrive at the *Largeness* and *Comprehensiveness* required to true *Wisdom*. Again, whatsoever conduceth to heighten, and as I may say, to *spiritualize*, the Soul, is also advantageous to *Wisdom*. And this nothing doth so much (of the several parts of Learning and Sciences I have spoken before) as *Devotion* or *Contemplation*: which is a borrowing of *Light* immediately from the *Sun*; and a lifting and raising up the Soul to God; who of his infinite Goodness hath made the *Reward* of his *Service* in some sort the effect of it also.

Now the first Consideration a wise man fixeth upon, is the great *End* of his *Creation*; what it is, and wherein it consists: the next is of the most *proper means* to that end: afterwards he considers the *Difficulties* and *Hinderances* he is likely to encounter in his obtaining that end. After which he weighs all particular Occurrences, how they conduce to, or at least agree with that end, and those means so chosen. But for these, I refer you to such Authors as have spoken expressly concerning them.

## C H A P. XIV.

*Of travelling into Foreign Countries.*✱

1. **T**HE Advantages of *Travel* are, 1. To learn the Languages, Laws, Customs, and understand the Government, and Interest, of other Nations. 2. To produce confident and comely Behavior, to perfect Conversation and Discourse. 3. To satisfy their Minds with the actual beholding such Rarities, Wonders, and Curiosities, as are heard or read of. It brings us out of the Company of our Relations, Acquaintances, and Familiars; making us stand upon our guard; which renders the Mind more diligent, vigorous, brisk, and spiritual. It shows us, by consideration of so many various Humors, and Manners, to look into and form our own; and by tasting perpetually the varieties of Nature, to be able to judge of what is good and better. And brings us out of that vain Foppery, that every thing which is contrary to us is so also to Reason, and therefore ridiculous. And it is most useful for those, who by living at home and domineering amongst Servants, &c. have got an habit of Surlinefs, Pride, Insolence, or other resty and slovenly custom. As also for those, who are intangled with unfitting Companions, Friends, Loves, Servants. For those, who are seized upon with the Vices of their own Country; such with us are Drinking, Rusticity, Sowness in Conversation, Laziness, &c. and then, every one must be sent into the place most proper to reform him;

him; as *Drunkenness* is not much used in *France*; less in *Italy* and *Spain*. *Debauchery* with *Women* not so frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but less in *Italy*. *Quarrelling* dangerous in *Italy* and *Spain*. *Prodigality* is often helped by setting a certain Allowance, in a place where he cannot be trusted, where he is necessitated to live within his compass, or in Prison, or shamefully run away without paying his Host. It is also profitable for all Persons, knowing, inquisitive, and curious: who, by the Conversation of learned Men, and Use of Books unusual with us, and Libraries, may very much augment their Knowledge as well as their Experience.

2. I would not advise any Young Man to go abroad without an Assistant or Governour, a Scholar: one able to instruct him in such ingenious Arts as are fitting for him to know; or chuse his Companions (else a Young Man left to himself, not having to employ his time, must of necessity fall to Debauchery, and evil Company, who are always ready to seize upon young strays;) to assist him in Sickness, or any other necessity; to advertise him of his Failures; to exact the performance of his Studies, Exercises, and Employments; to husband his Allowance; to keep him Company, and furnish him good Discourse, and good Example.

3. WHOEVER would have his Son molded upon the form of such a Nation, must send him thither young; that his Tongue may be plied to their Language, and his whole Carriage imbibe, by imitation, their manner and fashion, before tainted with any other. But if that Design be  
not

not regarded (as I conceive it not very convenient for any one to quit his own Country Customs, [Customs, I say, not Vices]) then it is better to travel when they *arrive at some judgment*, to discern better from worse; when able to *furnish Discourse*, and by that means enter gratefully into Conversation. Whereas being sent young, and having no Knowledge or Experience, they cannot advantage themselves abroad, but are there in a kind of Amazedness; variety of Objects, which they neither understand, nor value, confounding rather than edifying them. And truly I conceive the chief Reason, why *Travellers* have so little (especially good) Conversation of the Natives, to be, because of the Jealousy they have of young *Travellers*; that nothing is to be advanced by their Conversation worthy the trouble of their bad Language, impertinent Discourse, silly Questions (for such those Demands seem to be which concern things to them familiar and obvious) and frequent Visits. Methinks therefore, it were better *every one to be educated at home*, to the Subjection and Obedience of his own Country Laws and Customs; (except the Laws and Government be subverted, as they lately were; and except there be some such Nation in the World as admire all Laws and Customs but their own.) *Eteocles* would not give Hostages to *Antipater* of the Youth, but of grown Men. And the *Persians*, when wanting a King, they sent for some of the Royal Family then Hostages at *Rome*, were afterwards displeased at, and cut them off, as not agreeing with the Manners and Customs of their Country. Besides, 'tis better they should stay, till by Instruction and Study they have arrived to a capacity of employing their Time  
pro-

profitably and delightfully by themselves; without being (as too many are) forced to seek Divertisement with others; then leave their Country at that Age, when they should be *habituated* and molded *into the Laws* of it. And this is the reason why, not knowing their *native Duty*, and living as Strangers, *licentiously*, and not according to the best Examples abroad; they bring home instead of solid Vertue, *Formalities, Fashions, Grimaces*, and at best a volubility of talking Non-sense, &c. Yet some, perhaps, think them then well educated; and that *foreign Vanity* is preferable to *home Discretion*. This is also the Reason why they are forced, for passing their time, to apply themselves to such Conversation as they can find; and good Company being very rare and shy, but bad always ready, and offering themselves, 'tis no wonder if they run into extravagant Expences as well as evilness of Manners. Or if they escape these, then the *Fencing, Dancing, and Language-Master* catch them; from whom picking up some *Scraps and Shreds* of Discourse, at home they vent them for *Laces and Ribands*. Or at best of all, they sow but *Gape-seed*, which, if well husbanded, yields them a goodly Crop of Wonders in their own Country.

4. EXERCISES commonly learn'd in Travel, are *Dancing, Fencing, Riding*, to which some add *Vaulting*, and anciently *Swimming*, (for which reason *Suetonius* takes notice of it as a strange thing, that *C. Caligula*, so good at other Exercises, could not swim: He observes that *Augustus* himself instructed his Grand-children to write and swim; Swimming also was publickly taught at *Athens*) *Musick and Designing*. And these,

these, I conceive, might as well, if not better, be learned in our own Country; were it not either for the sloth or opiniatry of our Nation. The use of *dancing* and *fencing* is sufficiently, if not too much, known; *riding* renders him Master of the noblest and usefulest of all Beasts; *Vaulting* makes the body active, but else is not of so great use as *Wrestling*, were it in fashion; or *Swimming*, which is both more healthful, and many times proves to be of so great consequence and necessity. *Musick* I advise not; since to acquire any considerable perfection in it, takes up too much time; and to understand little of it, is neither graceful, satisfactory, nor durable. To thum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practised, is ridiculous. Besides, I do not remember to have seen any *Gentleman*, tho very diligent and curious abroad, to qualify himself with that skill; but when he came to any maturity, he wholly rejected it. *Designing* I advise to, but only as a *Parergon*, not an Employment. And the small *Mathematicks* Strangers learn in *France* serve to little, besides getting Money to the Teacher.

*Rules in Travelling.* 1. Be very careful with what Company you associate upon the way in Pension, Lodgings, &c. But make no such Familiarity (except you have of a long time tried the Person) as not to leave your self liberty to come off when you please. Neither be ready to make or accept Assignations of Meetings, at Taverns, &c. especially be not the first Motioner. Much Time is lost, ill Acquaintance got, Money spent, and many Mishaps come by it. Besides, they beget and draw in one another, the most idle always contriving to twist in another Meeting.

2. Suspect



2. *Suspect* all extraordinary and groundless Civility of Foreigners, as a design upon your Purse; and what Money you lend upon the way to Strangers, count it given, not lent. Nor ever declare what Money or Jewels you have; (of which notwithstanding you ought to have a Reserve, not to be touched but upon extraordinary occasions,) but always make your self poorer than you are.

3. *Make even* with your Host for Pension, and all other Demands, *at the end of every Month*, and take his hand to an Acquittance; for by that means you hinder all after-reckonings; and they are wone at your leaving them to pick some Quarrel, or seek some pretence upon you to get more of your money. And so upon a Journey, when you are not at an Ordinary, reckon with your Host after Supper. And where you never mean to return, extend your Liberality at your first coming, or occasionally as you have need of them, and defer it not till your Departure.

4. *Injuries from Strangers*, especially in their own Country, *are easily*, safely, and discreetly, *put up*; but never safely revenged, where they have more Friends and Power than your self. Especially *be-ware* of Intrigues with Women: infinite Quarrels and Tragedies have begun there.

5. *For Health*; without which you can do nothing. When you begin (especially a long Journey) for three or four of the first days, or meals at least, *abate a third of your ordinary eating*: the like do also at your arrival to Rest, till your Body be somewhat accustomed to the Alteration. In travelling, especially in hot Weather, *drink* as little as you can, especially by the way, for that increaseth your Thirst, heateth, and disposeth you to a Fever. Mix Water with Wine; but  
Water

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Water alone, to one Subject to Thirst, makes him more thirsty.

6. If you find your self indisposed, or feverish, *throw* in a Glister, miss a Meal or two, cover your self well in bed, that your Body may transpire or sweat, or else let blood. But if it seems by your Weariness, Unquietness, disturbed Sleep, high Pulse, Pain, &c. that it tends to a real Sickness, call the Physician betimes.

7. Have with you a little *Venice-treacle*, or some such *Antidote*; that if you eat any bad Meat or Drink, go to bed presently after Supper, or find any thing heavy on your Stomach, or be tired with a long, wet, or tedious Journey; by taking a little of it, you may restore your self. *Lucatellos Balsam* also (if well made) serves against Ulcers, Wounds, Aches, Galls, Bruises by Falls, and like Accidents.

8. If your Occasions require you to voyage in *hot weather*, be very careful to preserve your head from the heat of the Sun; be very abstemious in your Diet, and take the best care you can, your Body be open. Accidental Heat also is best expelled by Transpiration.

9. *Drink not* before you eat, for that quencheth Appetite; nor at any time without eating, especially no Mornings-drinks; and beware of raw fruit, the most pleasant and newly gathered commonly is worst; corrected much by eating Bread with it.

10. *Temperance*, Chastity, and moderate Exercise, are the great Advancers of Health and Long-life. *De resto* in every Country observe the Rules of Health practised by the discreetest Inhabitants.

## C H A P. XV.

*Of prudent chusing a Calling, or state of Life.*

**U**PON the discreet *Choice of our Calling*, or state of Life, depends our whole Content and Felicity: for if we chuse that which is *agreeable to our Inclinations and Abilities*, both of Body and Mind, we work cheerfully, our Life is pleasant, and we are constant to our purposes. But if, capable of better, we chuse a *worse and lower*, we espouse a continual Vexation; if we aim at what is *above our Capacity*, we despond and despair. Players contrive their Parts to their Persons; and let us exercise our selves in what we are most fit. And if necessity force us against our Inclinations, let us use diligence to *comply with it* as handsomly as is possible: and at least avoid Vice, rather than pursue things which are not given us.

2. IN all our Actions, the principal Guide we have is *the End*; as in travelling, the place whither we are to go directs the way. And since we have, by the Law and Condition of our Creation, one Principle (*Reason*) in us, which doth, or may and ought uniformly to produce all our Operations, we may also have them all directed to the same Scope and Intention. We are indeed composed of Body and Soul; and the Body is guided by Sense; but the Soul (the better part) doth, or ought to govern the Body, and it self be governed

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governed by Reason illustrated in Christians by God's Holy Spirit.

3. THEY who aim at nothing but *satisfying their Sense*, are such as either, 1. *never look before them*, but live in *diem*, without Care or Prudence, passing their time in Mirth and Jollity, without Design or Consideration, except to contrive that to morrow may be as this day; or to escape from present Pressure and Difficulty which interrupts their Delights. Or 2. do indeed advise and propose an end, but such a *one as* is either *not obtainable*; or if obtained, *not satisfactory*, universal or durable. Such are *Pleasures, Riches, and Honours*. Any or all of which to be made the principal and ultimate end of our Actions, is great Folly and Madness. For neither will they avail us in Sickness and the calamitous parts of our Life, whereto also they often engage us; and, in the prosperous, they are not in our power to command them when we please; nor keep them when we have them; nor satisfy us if we keep them. They grow tedious and burdensom, subject us to Cares, Sorrows, Envy, and Dangers: and there is somewhat *better*, which is not liable to these Exceptions.

4. BEASTS do not deliberate, but work out of *instinct* of Nature; all of one kind the same way; (wherein they may be somewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have some little particular ends of some of their Actions. But *Deliberation* is a considerate weighing of all Reasons *pro & con* such an end, and the means to obtain it. *i. e.* how a Man shall employ those Powers and Faculties which God hath given him, either by Nature

Nature or his own Acquisition, to that purpose, for which God hath given them. For there is *one certain end*, which all men may, and ought, to propose as most agreeable and proper for their Nature and Condition.

5. *THIS Intention, which will sustain a Man in all Estates and Conditions, which will have an influence upon his whole Life and Actions, which is a Rock, whereon he may safely build in all Conditions and Accidents, is, To do as much good as he can, both to himself, and others. Which the Holy Scripture calls glorifying God (a Phrase demonstrating the Reason why this is the universal End of our Nature) because that God created us all; and gave us our being, and all that we have; and this not for our own sakes, for no rational and intelligent Workman doth so, but for his own sake; who is glorified when his works answer his Intention. He being also the universal Good of all Creatures, whatever good we do, is a corresponding to, and as it were an assisting him: a propagation of his Interest, and consequently a fulfilling of that end for which he made us.*

6. *THIS is performed several ways, as, 1. by serving him in his own house, being Members of his Family, i. e. Officers in his Church, or Ecclesiastical Persons, whether active or contemplative. 2. By serving him in the Commonwealth, in actions of Charity: and that, either as Magistrates, or private Persons. In both which, good is to be done by Example, Advice, Counsel, Commanding, Governing, Rewarding, Punishing, Liberality, Assistance of the weak and poor against Oppression, &c. In all which the Magistrate hath greater opportunity and obli-*

obligation to do good, than private Persons. Many of these good Actions also cannot be performed without *Wealth* and *Reputation*; and *Riches*, if with due Moderation and Justice to this purpose desired and employed, are very good. For, these being the measure of all things in the Commerce and Conversation of Mankind, 'tis impossible for him that deals amongst Men, to be without them; and for him, who is in an active Life, and to do good, to be without a considerable Proportion of them. And his *Reputation* (I do not say Popularity, but the good Opinion of wise and virtuous Persons) every one is bound to preserve, and to provide things honest in the sight of Men also. So much Pleasure also is to be allowed, as is necessary to keep up the Body in Health and cheerful Vigor; which the wise Creator also hath appointed, in that he hath joined Pleasure to natural Actions.

7. IN chusing a Calling therefore (the fitness whereof is only in order to our glorifying God, i. e. our Salvation) consider,

1. The *Advantages* or *Disadvantages* to our End, or its Contrary.
2. The *Temptations* we are likely to undergo and meet with.
3. What *Strength*, *Assistance*, or *Hopes* we have to overcome them.

But because it is not possible to judge of these but by *Experience*, which the *Deliberant* is supposed not to have, but in some lesser measure; it is therefore necessary for him, to ask Advice first of God; then of wise, upright, and experienced Persons.

K

I. Those



1. Those who have an *excellent Faculty*, or *Genius*, to one thing above others, seem to be by *God* called to that.

2. Those, who are by their *Parents*, or own *Choice*, *educated in one thing* particularly, and find it agreeable to them, may safely acquiesce, and be perswaded, that *Calling* is from *God*; as may also those, who have, as it were, an *Hereditary Calling*, being born to *Riches* and *Honours*, may safely acquiesce in it, I say, provided they can overcome those *Temptations* of offending *God*, which do usually accompany it. As all *Callings* have some; and some very many more, and greater than *others*.

3. Those, who upon any rational *Grounds* embrace such a *Calling*, wherein they are perswaded they *can serve God*, and live charitably, and do good to their *Neighbours*, may safely conclude that they are called by the ordinary *Providence* of *God*; who is also the *Giver* of *Reason* to assist and govern us in those things, which fall under its *Cognisance*.

4. Some, also, *God Almighty* calleth *extraordinarily* by his *Prophets*, *Ministers*, or internal *Inspirations*, exciting to somewhat extraordinary, either in *Spiritual* or *Secular Employments*. Concerning whom we can give no *Rules*.

5. Many Men are not capable to chuse for themselves, being of weak *Judgments*, unexperienced byassed with some *Vice* or *Irregularity*: these are to submit to the *Counsel* of their *Friends*; and the most disinterested, and nearest a-kin, are the *likeliest* to give best *Counsel*.

6. It is in vain for him to ask *Advice* that is *indifferent* to all, or most of them; at least so much as to be without *Prejudice*, or to refuse any proposed

proposed, and not to love or hate any so much, but to be ready to change his Passions upon the information of better Judgments. *Unindifferent* are those who are *preingaged*. As for Married Persons, it is in vain to consult about Single Life: for then, they can only deliberate how to glorify God in a married Estate. And if an Estate be *ill chosen*, but irremediably, accuse not God Almighty for the ill Choice, but seek to amend it by more virtuous and pious living.

8. GOING to chuse, therefore, *place your self as much as is possible in Equilibrio*; and resolve to take the best as near as your own Discretion (the assistance of Gods Spirit implored) and the advice of Friends, shall suggest unto you. *The best*, I say, *not simply*, but *the best for you*; considering your Parts, Inclinations, bodily Health, and Strength, exterior Advantages, and the like.

And, 1. consider *that*, tho no Man is obliged under Guilt of Sin to undertake the *absolutely best* Calling or Estate; and that God Almighty hath not so made Man for Eternals, that he hath no Care for Temporals; yet in *Prudence*, and if he have a design of attaining Christian Perfection, he ought to make a choice of that which he conceives the better.

2. *That* as every Man is to give an account of the Calling *wherein he is*, and not of another; so a Man is rewarded that lives and *doth better* in a *less perfect State*, than he that doth *less well* in a *more perfect*: yet a more perfect state is to be preferred, which affords more Advantages of doing well, or better.

3. *That* tho there is no lawful Estate wherein Heroical Virtues may not be exercised; yet these are much more easily and frequently practised in some than others.

4. *That* since Contraries are so mingled in all our Affairs, that *nothing is so good*, that it hath *not some Inconveniences* joined with it; nor any so probable, as that somewhat may not be said to the contrary; you are not to defer your Resolution, till all Difficulties be cleared, and you be able to answer all things to the contrary; but it sufficeth to embrace that which is most probable.

5. *That*, if your *Election* be thus made, *i. e.* with Indifferency, Unpassionateness and Sincerity, seek not to change, but settle your self quietly in it: and make account, that whatever you chuse, you *will* some time or other *repent of it*, *i. e.* when you find the unexpected Inconveniences and Hardships of your own, and the seeming Ease and Conveniences of another. The Sincerity of your Choice needs not to be doubted of, *if you* chuse purely for the love of God; *if you* would have advised your Friend to the same Course of Life; and *if you* would be content, when God shall call you, to be *found so doing*.

9. AN old Man in *Vitis P. P.* being demanded of one, what he should do, answered; Our Works are not all of the same sort. *Abraham* was hospitable, God was with him. *David* was humble, God was with him, &c. Therefore what you find your Soul inclined unto, so as it be according to Godliness, that do. It is true, that one Calling hath more Opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and sublimer Actions. All Men are not a *like capable* of

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of those *Hieghts*; and by him who after due consideration, probably conjectures, that he shall do very well in an *active*, and but meanly in a *contemplative*, Life; here the active doubtless is to be preferred.

10. IF you have made Choice of an Estate *less advantageous*, which you may change, be sure to *advise well* before you do so; for many times Weariness and Inconstancy advise a quitting of that, wherein it is really better for you to continue.

11. THO there be no state, but may be *more or less dangerous*, or convenient for one than another; as where God gives greater Strength and plentifulter Grace, there is less danger from Temptations; yet those States seem to be in themselves best, *which* are not subject to so many Temptations; *which* have the fewer Avocations from Religion, *which* have *more* Incentives to, and occasion for, Piety; *more* good Examples, *more* leisure for Devotion; *more* Severity towards our selves; *more and more Heroical*, Acts of Virtues, *which* approach nearest to the Life of our Lord, and *which* shew most Gratitude towards Almighty God.

12. THO God supplieth *Grace sufficient* to every one for his Estate, and he that fails of his Duty doth it by his own default; yet he who *casts himself* into Temptations, cannot promise himself to be assisted by God. S. Paul adviseth younger Women, *i.e.* such as will put themselves in frequent Dangers or Temptations of not living continently, rather to marry. Temptations are from Company, Health, Strength, Wealth, bad Inclinations, as to Ambition, Covetousness,

roufness, Opiniatrery, desire of Liberty; Opportunity of Time, Place, &c.

13. FROM the Consideration of which, and such like, these *Rules* may be taken notice of.

A *good natur'd* facil Man is not fit for such an Employment wherein he must necessarily converse frequently with evil Persons.

A *melancholic* Person is not fit to undertake a Profession of much Study or Solitarinefs.

A *timorous* Spirit is not fit for Magistracy.

A *covetous* Person is not to be a Merchant, or Banquier.

A Man of *bodily Strength and Choler* will not be a good Officer in War.

The *sleepy and drowsy* are best employed in a Calling, wherein is much Bodily Activeness.

A *rash* Man not to be entrusted with a great Affair, especially in War.

14. LET no Man easily perswade himself; that *whatever his Calling be, his Thoughts will be different from the rest of Mankind, that is in that Calling*; for all Men are alike; have the same Principles of Thinking and Acting, and the same way of deducing from, and acting by, them. Particularly let no Man think, that *Magistracy will change him to the better especially*: look at his Actions and Conversation in his *private life*; such will he be also in his *Authority*. And therefore let him not upon such *Confidences* hastily take upon him a Calling, in which he sees in general great Inconveniences or Dangers, to the preserving of his Virtue, or Innocence.

15. IF *you be consulted* concerning a Person, either very inconstant, passionate, or vicious, give not your advice; it is in vain: for such will do only what shall please themselves.

Never advise any one to a Calling, which is much against his Will, or Inclination.

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O F

# EDUCATION

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P A R T II.

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C H A P. I.

*Of Civility.*

**I**N this second Part are thrown together a Miscellany of Observations concerning several, the most usual Occurrences in *Active Life*. Such as enter not into any Art or Science, but are the Result of *Experience* in the Conversation and Affairs of this World. I begin with *Civility*, as being the first to be learned and practised; and tho many Rules of it seem plain and obvious, such as are fit to be insinuated into the Practice of Children; yet are they not to be neglected, but to be neal'd into *Youth*, that they may not, through defect of them, miscarry in their *Age*, as many great Persons have done; who trusting to their *Justice* and *severe Virtue*, have been ruin'd for neglect of *Compliance* and *Civility*. For though Serpents are greater Poysons and presenter Death, yet more Men are destroyed by their *Irregularity* in eating and drinking. And *small*

Wounds, if many, are mortal. To be *courageous, bountiful, and just*, are indeed much greater and nobler than to be of an agreeable *Conversation*: yet is this as useful; for it is in continual practice, the other rarely and upon occasion. Besides other Vertues have need of somewhat to maintain and exercise them. *Justice* will have *Power*; *Liberality, Wealth, &c.* but this is set up with no other Stock than a few pleasant Looks, good Words, and not-evil Actions. All Men are in some sort *disparata*; and even those who are under the relations of Superiority and Inferiority, yet, those Obligations being satisfied as to all other matters, account themselves as *Equals*. And tho *Laws* punish not the resty and froward, yet are they chastised by the loss of that Good-will and Friendliness which good Behaviour gains: most Men having greater Averseness to the *incompliant* than the *vitious*. Wherefore it is necessary for every one, that would bring his *Purposes to Effect*, (which cannot be done without making use of other Men's Abilities; and the greater the Design, the more *Instruments* are needful; and those Instruments also not inanimate or necessitable, but spontaneous and free) to master the *Wills* and Powers of those he makes use of; to make them, I say, to work cheerfully and readily for him; which is by *Civility* to let or insinuate himself into their good liking, and *voluntary Assistance*. For he who cares not to live void of Offence towards others, renders himself offensive and odious unto others; consequently, they comply not with him; they act for him, if at all, by force either of Reward or Punishment; and therefore no more, nor otherwise, than they are constrained. Thus, for want of civil Address, many Men of Parts  
and

and Virrue become *useless* in their Generation; but others by their surly and uncompliant Humor, grow distastful in Conversation, fall into contempt, whence follow affronts and quarrels. Some also are forc'd upon low and *mean Company*, and thereby bring a Dishonor, not upon their *Persons* only, but their *Family* and Parents (who are look'd upon, as not willing or able to give them decent Education) and their *Country* also, if they happen amongst Strangers, who are ready to censure hardly of that Nation, whose Gentry are so little civiliz'd.

2. A G A I N, where there is *much Company*, as in Cities, &c. there is also great *variety of Humors* and Dispositions; and a greater Care of  *wary Conversation*: as also where are Persons of greater and *more piercing Spirits*, or curiouse Observers, as in *Courts*, or amongst *Foreigners*, who take particular notice of many things, which continual Practice makes us pass over. He who thinks to live contentedly or peacably in these places without mortifying his own Humor, and deposing his natural Inclinations, is of a shallow Capacity, or an evil Nature, *i. e.* He is either of a savage, fierce, insolent Disposition; or of a stupid slothfulness. Both of them fitter Company for Beasts than Men, and for Desarts than Cities.

3. W H E R E F O R E, as *Justice* bridles our Covetousness, and *Constancy* our natural Timorousness, so doth *Civility* our Haughtiness and Presumption: and as a *good Christian*, for the glory of God, *mortifies* all his own Passions and Humors, and *puts on* those, which are for his purpose, and according to his Intention (such I mean, as Religion and Reason suggest;) and as a *good Courtier*, for his Interest

terest *complies* with every one ; always gay, cheerful and complaisant, without any Humor of his own, only borrowing that of the Company ; So in like manner, every *Civil Person* doth the same, so far at least as to avoid all offending those with whom he converseth.

4. *FOR Civility* consists in these things, 1. In *not expressing* by Actions, or Speeches, any *injury, disesteem, offence, or undervaluing* of any other. 2. In *being ready to do all good Offices and ordinary Kindness* for another. And 3. in *receiving no Injuries or Offences* from others ; i. e. in *not resenting every Word or Action*, which may (perhaps rationally) be interpreted to be *disesteem* or undervaluing. Indeed our *Reputation*, which is only pretended in this Case, (were it really in danger) yet is not of such consequence many times, as peace and quietness ; but we are ordinarily unjust and partial Judges of our own Concerns, never looking upon our selves but with Love and Value. But however our *Patience* is certainly a rewardable Virtue (but whether the Correction of a Misdoeer will reuscire well, is a difficult Question) and is that so much recommended by our Lord, of forgiving Trespassers against us.

5. *CIVILITY is not*, therefore, *Punctuality of Behaviour* : I mean that which consists in certain *modish* and particular *Ceremonies* and *Fashions*, in Clothes, Gesture, Mien, Speech, or the like ; *is not* using such Discourses, Words, Phrases, Studies, Opinions, Games, &c. as are in *Fashion* in the Court, with Gallants, Ladies, &c. This is a constrain'd *Formality*, not *Civility* ; a complying with the

the *Times*, not with *Persons*; and varieth with the Age or Season, frequently according to the Fancy of mechanic Persons, in their several Professions: Whereas the *Rules of Civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I speak not here of such *Ceremonies* as are by *Duty* required towards our Superiors, either in Gesture, Speech, or other Address. Those are not in our disposing to omit or alter; *Custom*, our Great Master, hath imposed them; and that rationally, for the ease of the Magistrate, and to make his Commands current; and we ought to obey without dispute or pleading. Nor of such as are used generally in Conversation; whereof also I advise every one to be rather liberal, and give some of his own, than retrench any of what is due. But of such as are by particular Persons (who either would seem modish and perfectly civil, or would hide their Poverty of Understanding and Discretion under the veil and varnish of *Mode*) studied and affected. Whereby themselves think to insinuate into the Favor of those with whom they converse; but those imagine themselves esteemed as weak and easy, that are to be moved with such Trifles; and (as some Women) are taught to be taken with Rubans and Fancies more than Real Decency.

6. COMPLIMENTS also are another thing, serve to a contrary End, and proceed from a different Cause. *Civility* from *Sincerity* and *Virtue*; these from *Duplicity*, and *Deceit*. That makes Friends, these *unmake* and hinder them; that *distinguisheth* one Man from another, these *involve* all in an *equal Adulation*. They consist in *praising*  
immo-



immoderately, and *pretending* greater Love and Friendship than either is deserved by, or intended to him to whom they are offered. He that useth them believeth not himself, nor would have his Auditor believe his *Expressions*; but I know not what greatness of Affection: he is always *offering* and promising, never *performing*; asking Pardon where there is no Offence or Necessity; but when it is commanded by God and Reason, he will die rather than demand it. These are *imaginary Services*; *notional*, impertinent, Humiliations; a *solemn Nonsense*; an abusing of Language, and putting together many good words to signify nothing. The use of this traiterous Discourse (if any be) is to *hide a mans self* (as Juglers and Mountebanks) in a cloud of good Words, that the Auditor may not discover more of him than himself pleaseth. Or as Tradesmen keep you still in talk, lest you should too narrowly examine the Wares they would put upon you. *Officious Lies* they are, licensed by Custom; and, like the unproportionable Garments, are faults of the Age. Neither is *Flattery*, *encouragement* to, or accompanying in, *Vice* or *Error*; *consenting* to any thing *prejudicial* to a third Person; a *permitting* to offend, or actually *sinning*, or the like; any part of *Civility*. For this consists not but with *severe Justice*, real *Charity*, and *solid Discretion*.

7. A N D therefore it, as all other Virtues, requires an *early imitation*, and continual practice to arrive at a perfect habit of it. It concerns also Parents and Educators to see that the Educated converse as much as may be with his *Equals* or *Superiors*, not with Servants or mean Persons, lest he put on their Manners; and playing *Rex* amongst them

them, he be apt to undervalue all others, and so become insolent. It behoves them also to give him *no Evil Example* by themselves, or others; but propose such *Precedents*, as they desire the Young Man should copy. In *France*, Fathers are wont to carry their Children, when Youths, with them to visit Persons of Quality; to shew them how such demean themselves, and to procure them a convenient Boldness. Mothers also in *Italy* teach their little Children pieces of Dialogues or Plays by Heart; which they render and recite in their Presence, and are taught by them graceful Address in saluting, speaking, &c. They also send their Children frequently in Errands, and Visits to their Kindred or Neighbours; teaching them what to say, what Titles to give, what Answer to make to the Demands most likely to be asked, somewhat also to furnish Discourse, &c.

8. THE *Young Man* himself also, ought, as he grows in Age, to observe the Actions of others, especially of his *Equals*, and of such as are most reputed for Civility; and to note what becomes or mis-becomes them. Also, what is practised by most, by Persons of *higher Quality*, and by Persons of *Maturity* and *Judgment*. He must also watch over himself severely, and, once a day at least, call himself to account of his Speeches and Actions. And also procure some Friend to observe, advise, and admonish him what is well, what ill, what might be better, done, or omitted. Lastly, observe such Rules as these that follow; some of which are framed for Youth, others for such as are growing up, or arrived to some Discretion.

1. D O nothing which may justly scandalize *virtuous Persons*; chiefly by any neglect of Religion; as by undecent behavior in God's House, as seeking your Ease, abandoning your self to Laziness and lolling, gazing about you, frequent changing Postures, covering your Face or Head. Regulate therefore your self by the example of the best and most devout in the place you live. Use not commonly or unnecessarily the name of God, or of the Devil; not Passages of Holy Scripture; not mocking or profaning Holy Persons, Things, or Actions: not only because these things are sinful, but undecent also; and practised only by Persons of ill behavior, or mean condition.

2. D O nothing that may offend another's Sense or Imagination. To strike or pinch a Man, is a Clown's Salutation. No Carion, or Excrement, is to be shewed to your Companion, for you know not how squeamish he is. Approach not your Mouth so near in discoursing, as to offend or bedew any one with your Breath; for all Mens Breaths are offensive. Be not nasty in your Clothes, or about your Body, in much sweating, (except in time of War or Action) belching, biting, or cutting your Nails, rubbing your Teeth, picking your Nose or Ears, handling any parts of your Body which are not usually uncovered, or those more than needs. Sing not to your self, nor drum with your Feet or Fingers in Company, as melancholic men do. Grind not, nor gnash your Teeth, nor scrape or make any sound to offend or interrupt others, not so much as lowd speaking, except where necessity. Spit, sneeze, cough, &c. from the Company, and not loud, for Decencies sake.

3. L E T

3. LET your *look* be pleasant, composed, modest, confiding. *Frowning* is apprehended to be a sign of a cruel Disposition, as is noted of *Caracalla*. When you discourse with any person, gaze not upon him, as if you were taking his Picture. Nor fix your eyes constantly on any one Object; for that betokens Impudency, or at best Amazedness, or Contemplation, as *staring* doth Folly. *Wandering* and *inconstant* Looks express Madness, or unsettled Thoughts; *Winking* (if not a natural Infirmy) is the action of light-headed Persons, as winking with one eye (like Shooters) is of Maliciousness and evil nature. A *sharp* and *fierce Look* is as one that is angry. To *bite your Lip* is used in threatening; to thrust out the Tongue is scurrilous. To *sink the head* into the Shoulders is Laziness; the Head erect and backward, is interpreted Pride and Arrogance; as letting it fall on either side, Hypocrisy. To go with *folded Arms*, is Sloth or Melancholy; and in this, it is a natural suggestion to keep the Breast warm, and defend it from hypochondriack Pain; to set them a kembow is Arrogance, and to *hang them down*, Folly and Laziness: to keep your Hands in your Pockets, or covered with your Cloak, is a Neglect of the Company.

A *slow Pace* is proper to delicate and effeminate Persons, an hasty one to mad Men; Strutting is Affectation; Waddling is for the Slothful and Lazy, and in measure to Dancers.

*Speak not through the Nose*, nor with any affected or unhandsome Gesture, wrying the Mouth, swelling the Cheeks, Lispering, &c. If you have not a pleasing Pronunciation, recompense it with good matter; and when speaking cough not, nor  
use

use any Interruption, for so do *Lyers* when they *inven*t what to say. A little *Laughter* is permitted, moderate *smiling* commended.

4. THERE is a certain *mei*n and *motion* of the *Body*, and its parts, both in acting and speaking, which is very graceful and pleasing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Ap*st<sup>ate</sup>) would prove, when he saw his hasty, discomposed, and unseemly Gestures. *S. Ambrose* discarded a Clerk, because of an undecent motion of his Head, which he said went like a Flail. On the contrary *Cn. Pompeius*, saith *Tully*, *ad omnia summa natus habebat in voce splendorem, & in motu summam dignitatem.* And it is noted of *Scipio*, *non veris virtutibus tantum mirabilis, sed arte quadam* (Civility) *etiam ab juvena in ostentationem earum compositus.* *Liv.* This consists, 1. In the proportion and harmony betwixt every man's Person and Condition; as for a Young Man to be active and sprightly, not mimical and restless: a grave Man slow and deliberate, not dull and sluggish. 2. In Confidence, opposed to sheepish Bashfulness; when one knows not how to look, speak, or move, for fear of doing amiss; but always blusheth, and is not able to support an harsh word, a chiding, an angry Look, without being altered. 3. In avoiding all affectation and singularity; for whatever is according to Nature is best, and what contrary to it always distasteful, and betrays Vanity and Indiscretion, that knows not to imitate the best. *No*thing is graceful but what is *our own*. And therefore every one strives to work easily and freely, and with a seeming negligence; for such seem to proceed either from Nature, or an Habit. But Constrainedness undervalueth an Action; as doth also seem-

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seeming to do all with Design and Study. Yet, affected Negligence is worst of all.

5. I N *eating at Meals*, the Company is *offended*, if you eat with hands dirty, or unwashed after you have made Water, or done any offensive Action. If you hover over the Plate or Table, as an Hawk over her Prey; if you handle others Meat, be delicate, or take the best, or most, or foremost, to your self. As the *Indian*, that seeing at the other end a Dish that pleased him, leaped upon the Table to fetch it. If you feed with both Hands for fear of losing time, or keep your Knife always in your hand, or with the point upward: if you dip your Fingers, or any thing you have tasted, in the Sawce, or make a noise in eating; cut or put in your Mouth great Morsels, or lick your Fingers, or not wipe your Mouth or Spoon after eating.

It is against Health to *swallow your Meat unchewed*, or greedily, or much, or much Variety, or Delicacies: and against Civility to eat after others, to throw your Bones or Offal upon the Floor, to gnaw your Bones, to handle Dogs, &c. at the Table, to observe what and how others eat, to dispraise or praise immoderately the Meat, or smell to it; for if you suspect it, let it alone, least you offend others.

*Present not to others what your self have tasted.* Drink not, nor talk with your Mouth full, or unwiped, or Glass full; not put the Cup too far into your mouth as Children do; nor drink greedily, or so long, that you are forced (as Horses) to breath in your Draught; nor blow into any ones Cup, or upon his Victuals, Tosts, &c.

*Talk.*



Talk not at Table any ungrateful or impertinent Discourse, nor be angry with your Servants, nor do any thing which may interrupt the Cheerfulness of the Company. It is questioned whether it be civil to talk much at Meals, because that hindreth the Intention of the Table, and it is not easy to avoid all Offensiveness, especially in Discourse about Divinity; the frequentest Table-talk in England.

In England, Strangers tax us for Drinking before we Eat, against Health; drinking many in the same Cup; and many times the Snuffs left by the former; for eating much, much Flesh, sitting long at Meals; not using Forks but Fingers, and the like.

6. IN *Visiting* is much more Ceremony and Civility observed in some places than others. The *Italians*, and of them the *Romans*, and *Neapolitans*, are most punctual. The greatest cause hereof is, the avoiding of *Misinterpretations*, and quarrelling. This hath begotten an *Art of Ceremoniousness*, so full of Subtilties and Punctilio's, that it is an Employment to learn them. And therefore, tho in this Country of great Freedom and little Jealousy, where Persons of Quality are neither so apt to give, or take Offence, they are unnecessary, or also unfitting; yet it may be fitting to know how to entertain a Stranger, or how we are entertained by him, or by any other that expecteth or practiseth this Accurateness of Ceremony. I have therefore set down the chief of their Rules, for the most part out of the Book called *Il Maestro di Camera*, which is on purpose to instruct in those Observances.

*Women are not usually visited in the Morning; nor Ambassadors, or persons of business, on the hour or day of their Dispatch or Employment. Nor persons in the beginning of deep Mourning; and if visited, it is not expected they should use the accustomed Ceremonies. Nor sick persons till they can sit up in their Beds, and put on their upper Garments. Women also have always the upper hand, even in their own Houses; and are intreated not to stir out of the Chamber of Entertainment.*

*It is better to give too much Honour to any person than too little: therefore better to carry himself as inferior to his Equals, and equal to such as are not much Inferiors. Inferiors also, if of Parts, are to be better treated; for Parts are equal to Honours or Wealth. The more familiarly, the more honourably are Inferiors or Equals treated, (but Superiors the less:) as to your Table, or your Bed-chamber, or Closer, to your self in Bed, dressing, or retired.*

*Nearest the Wall in England and France (I suppose because the cleanest) is the honorabler place; in Italy the right-hand, if two; the middle place if three walk together; because easiest heard of both.*

*To make Signs to one to be covered, is Superiority; so is to turn the back first at parting; to accompany the Departed but a little way; whereas your Equal you wait upon to the utmost Door or Gate, the Superior to his Coach or Horse.*

*The Visitor ends the Visit, but not in the midst of a Discourse; nor is he to stay so long as the Visited seems glad to receive him; but if he see his Company much desired, he may come the oftner.*

Visits of Congratulation and Condolence the sooner the better.

The uppermost part of a Table ought not to turn its back upon the greatest part of the room, nor to the door where the Meat comes in; it should also have the Window before, or at least on one side of it.

In making Visits, few things are observed; but in receiving Visits, many; as, entertaining a Superior or Equal, he ought to be so clothed as to go abroad; and drawing near, to hasten his pace, as if he would have gone further to receive him; to meet a Superior also at the bottom of the Stairs, to accompany him to his Coach. It being a general Rule to accompany the Departing one degree further than where you receive him.

*Equals* (though best entertained as you desire to be by them) are commonly received at the top of the Stairs; and the Gentlemen meet them at the bottom. It is always observed that the Visited's Gentlemen attend one degree at least further than the Patron.

*Inferiors* are received according to their Qualities, some in the *Anti-camera*, some three, some two, or one Chamber off, or at the Chamber-door, or half the Chamber, of Entertainment. Only it is better to use too much, than too little, Courtesy.

With *Strangers*, extraordinary Civility and Freedom may be used; because they come but seldom, stay not long, and have no Emulation with Persons of your own Country. An eminent Person not knowing how to entertain a Stranger, feigned Indisposition, and received him in Bed.

If *two* send *Messages* to have Audience of Compliment at the same time ; to the latter the Patron commonly answers, that *A. B.* is Lord of himself and time, but that at the same time he expects such a one.

If any one comes to visit, whilst his Superiour is entertaining, ordinarily he is conducted to another Room, where he is entertained by the Gentlemen ; or if of lower Rank, he stays in the *Anticamera*.

If an *Equal* come to visit, whilst an *Equal* is in the Room, the Patron asks leave of the present, and leaving a Gentleman or two to keep him Company, goes to receive the new Comer.

To Persons of Quality, *Audience* is given with the *Portiere* (or Hanging that covereth the Door on the Out-side) down ; publick Audience with it open ; yet if then a Person of Quality come, it is also let down. Likewise at their entrance and departure the whole Door must be opened (all their Doors being made double :) it being an Action of great Superiority to give but half a Door.

*Seats* also ought to be set ready before the Visitants enter ; and Chairs with Arms are more honourable than those with Backs only ; and these than Stools. The Visitant's, or principal Seat, is to be set in such manner, as it may look full upon the Door of entrance, and the greatest part of the Room ; the Patron's with the back towards the Door. If many Visitants equal, their Seats are to be set one besides another, or ordered along the Wall which hath the foresaid Conditions. If two, their Seats are to be so as to have the Door on their Shoulders, and that on the right hand of the Door is the better place.

The *M. de C.* may deliver a Message of Complement of a meaner Person than the Visitant; but he must be more careful if a Message of Business, except from an Equal, or that it require haste. But all Messages from the Prince or Superior are instantly admitted, and no Message must be whispered to the Patron in Company with Equals, but spoken aloud.

If there be many Visitants, and one *depart* before the rest, the Patron leaveth the rest, and accompanieth the Departer. And if whilst he is conducting an Equal, another Equal enters; he entertains the New-comer a while with the Departer; then recommending him to some of his Gentlemen to conduct him to the place of Entertainment, he accompanieth the Departer, and then hasteth to the others.

When *Visitants* are ready to depart, the Patron maketh a noise with his Foot or Chair, that the Attendant may understand to lift up the Portiere: but he ought not to command him, or to do any thing which may shew Superiority in his own house. But if there be need of any thing, to ask leave of the Visitant to call for it. But visited by Inferiors, he may call or do what he pleaseth.

If the Visitants stay till it be dark, the *M. de C.* causeth to be lighted and set up in the Footmens station, a Torch of white Wax; and in the other Chambers, each two Candles of white Wax; and in the entertaining Room two or more, as shall be necessary, which are to be brought in by the Gentlemen; also two or more in the *Anti-camera* must stand ready to be lighted, to be born by the Gentlemen before the Visitant when he departeth; who yet are not to turn their Backs absolutely upon him. At the Hall-door must be ready Torches

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to be carried in like manner before him by the Footmen, or Pages, if there be any; four at least for an Equal, six for a Superior, &c.

A Man *meeting his Equal*, or not much Inferior, makes his Coach stop; the worthiest stops last, and departs first. A Man in Coach meeting his Equal on Foot, lights out of his Coach, and when they part, he walks on foot a while after; and then remounts. For an Inferior, he alights not, except he have Business with him.

A *Governor of a Place*, through which his Equal is to pass, sends to invite him before he enter his Jurisdiction; and if his Invitation is accepted, he sends to meet him 9 or 10 Miles, some of his Gentlemen in Coach; and so others as he draweth nearer; when near, the Governor goes to receive him in Person: or if he please to honor him, under pretence of taking the Air, he may go abroad that way he comes, and so receive him as he pleaseth.

7. DO nothing in a Company where you design to shew Civility, that resembles *Superiority*, nor usurp upon their Rights; nor any thing whereby any of them may think you do not love, prize, or respect them. As do not your own Business, command or chide your Servants; assume not all the talk to, or of, your self, Family, Wife, &c. nor tell your Dreams, when perhaps your best waking Actions are not worth the reciting; censure not nor contradict the rest; but cede to the major part.

Desire not the highest Place, nor be troublesome with impertinent debasing your self by refusing to go first, &c. throwing the Arms like a Fencer, and spending time in being intreated to do what you desire, or what is fitting.



Some are dainty and nice, that take Exceptions if not saluted, &c. in due Order, Mode, &c. hence they become jealous, think themselves affronted, &c. those Men's Conversation is a Slavery; to be with them is to be in *little Ease*, and a Man had as good handle *Venice Glasses*. Let them, I beseech you, enjoy themselves by themselves, their Conversation is a Rope of Sand, and no Cement of Love and Kindness can tie you to them.

8. THE beginning and end of *Conversation* with every one, is *Salutation*; nor must you break Company, tho with intention to return speedily, except you first ask their leave. The Inferior salutes first out of Duty; and so doth the Visiter.

*Modesty* is more graceful than *Boldness*, *Boldness* than *Bashfulness*, *Bashfulness* than *Impudence*. Country People know not how to look, but think they do best when most extravagant.

Endeavour not to partake of other Men's secrets, i. e. either Letters, Books, Papers, Discourses, &c. If any thing be given to another to read, take it not out of his hand, nor be hasty to see any Curiosity the first; nor be curious to know what any one is doing or studying, or with whom.

Whisper not with any in Company, for the rest suppose you talk of them; but if you have any private Business, take him aside after you have asked leave, and when none is discoursing; and when you discourse privately, eye no man of the Company.

When you walk to and again, turn your face towards your Superior; and if you meet a Superior in a narrow way, stop, and press to make him more room, for it is an Action of Respect.

Beware

Beware of *Sulleness*, *melancholic*, furious Silence; as if you observed and censured what every one spoke or did. Tho Silence in a studious Person may be tolerated. And if all the Company laugh, do not you act the grave; nor be like a *Pump*, to yield only what is forced from you.

Yet to be complaisant is not to eccho to what every one saith, or do whatever any other would have you; to make up a Number, and be a Cypher in Conversation. To comply with all is worse than with none, as much as Contempt is below Hatred.

*Pride*, *Insolence*, *Satelines*, *Imperiousness*, *Angriness*, are not Signs or Qualifications of a *Gentleman*, but the Scandals of *Conversation*; and proceed from a spirit of Presumption and want of Breeding, which conceives it self to be above, better, wiser, than others; and that he alone ought to be the Rule, to which others are to conform: that all others are wandering Stars, himself only in the *Ecliptic*. The greatest *Magnetisms* in the World are *Civility*, conforming himself to the innocent Humors and Infirmities, sometimes, of others, readiness to do Courtesies for all, speaking well of all behind their Backs. And, 2. *Affability*, which is not only to be used in common and unconcerning Speech, but upon all occasions. A Man may deny a Request, chide, reprehend, command, &c. *affably*, with good Words, nor is there any thing so harsh, which may not be inoffensively represented. Consider, that the meanest person is able to do you both good and harm.

Esteem the *Faults* you commit against others to be great; those of others against you to be small.

*Answer no man till he hath spoken*; for those who are impatient to hear, are rash to censure: nor turn your back upon, nor correct, the Speaker:

depart not before he hath done, prevent him not by helping him out with what he seems to have forgot. Tell not what comes into your Fancy in the midst of another's Discourse, nor seem to know what he would say; if you think fitting to interpose, do it not without asking leave; else you hinder the Discourse to be understood, and make what is said to be misinterpreted; whence many unnecessary Arguings, and confused Tattles before the matter can be cleared. *Say not*, I knew this before, but accept what is said as new, and in good part.

*Be not magisterial* in your Dictates; nor contend pertinaciously in ordinary Discourse for your *Opinion*, nor for a Truth of small consequence. Declare your Reasons; if they be not accepted, let them alone; assure your self that you are not obliged to convert the whole World. It is also an uncivil Importunity to clash with every thing we dislike, or to confute every thing we think is false; to formalize upon all the Foolery and Nonsense we hear. Let us not contrast with the whole World, as if we were, *universal Reformers*. In a Controversy say not all you can, but what is necessary. Also if what you report is not believed, *do not swear it*, nor use any Imprecations upon your self, nor *lay Wagers*, nor take your self engaged to defend it, or that he, who belives you not, affronts you. So neither repeat the same things frequently over; if the Company hearken not to you, let them chuse; suppose it your own Fault, who speak not what deserves their Attention. If they understand you not, blame your self, who either speak not clearly, or accommodate not your self to your Auditory.

*After a Man hath told a Story* in your Presence, *ask not what's the matter*; for that shews that you contemned the Speaker, and minded not what was spoken;

spoken; besides you make him your *Inferior*, to tell a Tale as often as you are pleased to ask it.

He that *speaketh much, cannot speak all well.* But indeed it is the Dwarf-tree that bears the first fruit, and the emptiest Vessel that makes the most Sound. Besides, it is an injury to the rest of the Company who expect to be heard, every one in his turn. Yet better to speak much than nothing at all, except it be apprehended to be *Discretion*.

If you live in a place where the *Language* is spoken in an *evil Dialect*, do not affect to speak either purely, or badly, but as the best of that Dialect speak. And avoid all big and hard Words; remember how the *Lyon* chrusht the *Frog*, whom he saw so contemptible, after he had made so great a Noise.

All *Obscenity*, whether in Matter or Words, *proceeds from, and creates, evil Manners*; and renders a Gentleman *contemptible*. But amongst Clowns he is most accepted, *i. e.* is the greatest Clown, that useth it most. The pains we take to be pleasing ought to be spent only upon things honorable and of good Fame. The Reason why some words are *immodest*, others signifying the same thing, not, is, because these represent the displeasing Object at a distance through another *Light*, and covered with another *Notion*; so that the offensiveness is not that which at first appears to the Imagination; (so Toads and Vipers cause not that effect in us when seen afar off.) It appears sometimes under a *Metaphor*, or some other translatitious Expression; which is a *Corrective* to the Harshness and Unpleasantness of the other.

The *same Cautions* prescribed in Speaking, or greater, are to be observed in *Writing*: the neglect of their Pens hath ruined very many; and particularly the great Master of Civility, the Author of *Galateo*. For going to present to the *Pope* a Petition, by mistake he delivered a Copy of licentious Verses writ by himself: whereby he lost the *Pope's* Favour, his own Reputation, and all Hopes of future Advancement.

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## C H A P. II.

## Of Prudence.

I. **T**HE Prudence here spoken of, is not that Wisdom of the Philosophers, which, that we may live happily, *would* never have us experience Sorrow or Trouble; *would* reduce us to Speculation, Abstinence from Employment, and a Life abstracted from common Conversation. *That* teacheth to manage Action, publick Affairs and Negotiation with others; *this* shews how to escape Inconveniencies, and Sufferings, by withdrawing from Business, and living with, and to, our selves only; which *that* teacheth to avoid by discreetly governing, and regulating our Actions. The Philosopher perswades us to *chuse* the *perfectest*, i. e. the most quiet, innocent, retired, manner of life; *this* Prudence to live *most perfectly*, i. e. with the least Inconvenience, or evil Consequents, which may disturb our Happiness, in a common or active Life. The one adviseth Temperance by *abstaining* from all Banquets, Feasts, &c. this shews how to be *abstemious*, *tho* you come to them. The one tells us that the way to avoid Danger, *v. g.* is never to go to Sea; this, since we are embarked, would have us govern our selves, and our course, in the best manner. Whether of these is better, I now dispute not; but supposing a Man to have already made choice of an active Calling, then Prudence is of great force; to *foresee* all Consequents, and avoid the bad; to *act* effectually, and the shortest way



way: to *chuse* the best means; to *manage* Crosses and Hardships; and to *be content* with what Success God shall give.

2. SIGNS of a wise Man are these: he rather *hears* than talks; *believes* not easily, *judgeth* seldom, and then not without great examination; *deliberates* as long as his Matter permits, and when resolved, is constant, and *changeth* not without solid Reason; therefore having deliberated, fears not to repent. He *speaketh* well of all; *defendeth* the Fame of the absent; courteous, not flattering; readier to give than ask or receive; *smiles* rather than laughs; is moderately grave; *honoureth* his Superiors; *attributeth* the glory of good Actions to his Companions rather than himself; *observes* his Friends, but doth no unworthy Action for their sake; is ready to *assist* and pleasure all, even the unknown, yet without offending others; *considereth* both Events, that whatever happens, he may be like himself, neither exalted nor dejected; *avoids* Anxiety, Melancholy, and Moroseness; what he doth, though necessitated, yet doth it not as unwillingly, but makes a Virtue of Necessity: *is even* in his Carriage, true in his Words, the same in Shew and Reality, and believes so of others when he hath no reason to the contrary; he *admires* none, derides none, envies none, and despiseth none, not the most miserable: he *delights* in the Conversation of wise and virtuous Persons; *proffereth* not his Counsel, especially when he understands not well; is *content* with his Condition; nor doth any thing through Contention, Emulation, or Revenge; but strives to render Good always even for Evil. He *laboureth* to know so much, as to be able to depend  
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upon his own Judgment; though he do it not.  
*Abi tu & fac similiter.*

3. A Fool talks *much*, and *little* to purpose; is angry without a cause; trusts any one; is restless and still changing place; troubleth himself with what doth not concern him; the more Fool he is, the more he understands other mens business, his own the less; and therefore is *always* ready to reprehend and advise, seldom to obey; he discerns not when *flatter'd*; but sensible enough to fancy himself *abus'd*. He desires without Choice and Discretion, and therefore is quickly weary of what he enjoys; he resolves without Advice, and therefore suddenly changeth, and that without Reason. He is apt to refuse what he cannot avoid, desire what he cannot obtain, and repent what he cannot amend: he laments in the past, is exalted with the present, and negligent of the future. The first degree of Folly is to think himself wise, the second to proclaim it; and therefore he hath an Answer ready to every Question, and is never better by either Counsel or Affliction. As amongst wise Men he is the *wisest* that thinks he knows least, so amongst Fools he is the *greatest* that thinks he knows most.

4. PRUDENCE depends upon *Experience*; without which no Man, of ever so great Capacity, can any more arrive to be a wise Man, than a Fruit to maturity without time. And *Experience* is either of *other Mens*, which we see, read, or hear, or of *our own Affairs*. This is the harsher Mistress, and happy is he that can learn of the other, and arrive to perfection, tho' in his old Age. Hence it is, that most Men understand that

only wherein they are most practised; as many know what is to be done, but neither how to go about it themselves, nor to direct others; such have *much Study, little Experience*. Many can advise well, but themselves cannot act. Many can manage a Business if not opposed; and many better if opposed: as many are not able to bear or chaffer, tho they know the Prices; and many ignorant of the Prices, yet bargain cunningly. For the *Rules of Business are the same*, tho the Subjects are divers: conversing much makes a Man bold and confident; and engaging in business fits for more business: and therefore it is no wonder that many *Citizens* (Merchants especially) prove wise Men, (and in the late Wars also excellent Soldiers) because much practised to Treating and Negotiation. The like is also of *Lawyers*. But many of both these Professions, thereby accustomed to value small Gains, contract such a narrowness of Spirit, and tincture of Interest, that it scarce ever leaves them. Nor do I perceive *Lawyers* fitter for State Employment than *Merchants*, they having both particular Trades, and differing, as to publick Government, no otherwise than an *East-India*, or an *Hamborough Merchant*, in reference to Traffick. For tho the professing of Law may seem to intitle to somewhat more Knowledge in Governing, (of which Laws are the Rule) yet in effect it doth not; because their Practise and Study is about just and unjust, about *meum* and *uum*, the petit Interests and Controversies of particular Persons, not the Government of a Prince over his People, or his Negotiation with his Neighbours, which depend upon different Principles, seldom considered by those who deal between private persons. Besides that the tying of Princes to the Formalities of Courts, ridiculousness

ousness of Processes, and casting the Laws of Government into the Mold of the Laws of private Interest, must needs be great Impediments unto it.

5. *THIS Prudence*, you see, is quite different from *Cunning*, the Advantage of Fools and wicked Men, who mistake them for the same. For the prudent Man's aim is to secure himself, and Interest, (the Wisdom of the Serpent recommended to us by our Saviour) to be in such a condition in all Estates, as to be able justly, honourably, and openly, to make use of all opportunities, and occasions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* measures Justice by escaping Punishment, Right by Law, and Wisdom by Success; Reputation by Wealth or Power, and the Satisfaction of others by his own Interest. A prudent Man deals so sincerely, that he fears not the Examination of his Actions or Purposes, and is not afraid to have Witnesses, if it were possible, of his Thoughts. The *crafty* builds his House under ground, *celat, tacet, dissimulat, insidiatur, præcipit hostium consilia*, and in order to his own Advantage he looks upon all other Men as *Enemies*. And to these Purposes he useth many *Artifices*; as, taking Advantage of the *Person*, if in Necessity, intangled in Vice, fear of Punishment, or Discovery; if in Danger, Humour, Passion, any Weakness or Ignorance: he also watcheth the time, if in Mirth, Drinking, Sorrow; if inadvertent, if easy; he makes use also of his *Authority*, Reputation, and Superiority, to impose upon Inferiors. He pretends great Kindness and Affection in general Expressions, or particular ambiguous ones, or such as he will not be obliged by; for he

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purposeth nothing; nor hath he, or ever intends to have, any Friend. But his great Engine is a *smooth Tongue*, and a competent stock of *Wit*.

6. PERSONS *passionate*, fanciful, intemperate, are wont to *apprehend things strongly*; and so apprehended to believe, and affirm to others, and act accordingly themselves: and if such Men be of Reputation or Power, they often do much harm. Very wise Men also are oftentimes too resolute, and obstinate in their Opinions; for being used to thinking, they apprehend *much* of their Object, *i. e.* in a short time they overlook the Reasons, Circumstances, Probabilities, collect Consequences, &c. which Actions familiarize the Object to the Faculty, and this renders the Reasons of the contrary side less probable. Even as our Conversation with a Man breeds some degree of Kindness and Friendship to him, tho the Man himself be not worth our Acquaintance. Wherefore every prudent Man ought to be *jealous* and fearful of himself, lest he run away too hastily with a Likelihood instead of Truth; and abound too much in his own Sense.

7. ALL estates are equal; *i. e.* Men may be happy in every estate. For *Security* is equal to *Splendour*; *Health* to *Pleasure*, &c. Every state also hath his Enemies, for *Deus posuit duo &c duo, unum contra unum*. A rich Man because rich; the poor Man hath as poor Neighbours, or rich ones that gape after that small which he enjoyeth: beware therefore how you offend any Man, for the offended joins against you: and be sure you hate no man, tho you think him an evil or unjust person. Nor envy any one above you; you have

have Enemies enough by your own state, make no more; but rather, procure as many Friends as you can to uphold and strengthen you. Every man hath also an Enemy within himself; he that is not cholerick is covetous, is facil, I mean by Nature; for if he hath subdued these natural Desires, 'tis otherwise. Nor can a cholerick Man say, I am to be pardoned; 'tis natural to me; such a one is not so. For that such a one hath also his Infirmary, his Inclination, which perhaps is harder to conquer than yours. Besides, what is according to Nature, is seldom perceived by us; a cholerick Man perceives not when he is angry, at least thinks it no great fault. Therefore it is necessary to have an Adviser.

8. ALL men, therefore, are evil Judges of themselves, and think they do well many times when they sin, and commit small Errors when they are guilty of Crimes. It is also in our Life, as in Arts and Sciences; the greater Differences are easily discerned, but of the smaller moments only the wise and skilful in the Art can judge. Many Vices also, tho contrary, yet are like to Virtues; the Confines of both are the same, and the exact Limits and Boundaries difficultly fixed; as of Pride and Greatness of Spirit; Religion and Superstition; Quickness and Rashness; Chearfulness and Mirth; so of Ambition and Sufficiency; Government and Tyranny; Liberty and Licentiousness; Subjection and Servitude; Coverousness and Frugality; and so of the rest. And yet Prudence chiefly consists in this very exactness of Judgment; to discern the one from the other; and give to every Cause his proper Actions and Effects. It is therefore necessary for every one, that desires to be a wise Man,



Man, to observe his own Actions, and the original of them, his Thoughts and Intentions, with great care and circumspection; else he shall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And lest all this diligence should be insufficient, as the partiality to himself will certainly render it; it is very requisite for him to chuse a Friend, or Monitor, who may with all freedom advertise him of his Failings, and advise him Remedies. Such a one, I mean, as is a discreet and virtuous person; but especially, one that thrusts not himself upon the Acquaintance of great Persons, nor upon Employments scandalous for opportunities of Injustice; but bridleth his Tongue and Wit; that can converse with himself, and attends upon his own Affairs whatever they be. Insinuate your self into a confidence with him; and desire him to observe your Conversation, and seriously and friendly admonish you of what he thinks amiss; and let not his Modesty rest till he condescend to you; for do not imagine that you live one day without faults, or that those faults are undiscovered. Most Men see that in another which they do not in themselves. And he is happy, who in the whole space of his Life can attain to a reasonable freedom from Sins; and that with the help of old Age also, that great Dismpter and Mortifier of our Lusts and Passions. If he inform you, whether true or false, take it not *patiently*, but *thankfully*; for the advantage is the same (which is, to break the inordinate Affection you bear towards your self) and be sure to *amend*: thus you both get a Friend, and perfect your self in Wisdom and Virtue. When you consider, that you must give account of your Actions to your vigilant Re-prover; that other Men see the same Imperfections  
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in you as he doth; and that 'tis impossible for a great Man to enjoy the advantage of Friendship, except he first disrobe himself of those Qualities, which render him subject to Flattery, i. e. except he first cease to flatter himself. A good Confessor in Religion will supply much of such a Monitor's work; tho' the one doth it judicially, the other only in familiar conversation. And how much more worthy is such a one of Entertainment, than those who come to your Table to make Sawces, eat your Meat, censure their Neighbours, flatter, and deride, you?

9. IF a Friend tell you of a Fault, imagine always (which is most true) that he telleth you not the whole: for he desires your Amendment, but is loth to offend you. And *namquam sine querela agra tanguntur.*

10. THERE is little or no difference betwixt *not deliberating*, and *deliberating in Passion*; except that this is the worse, as engaging more, and more irrevocably in Error. For he that being out of the way, is resolved to go on, strays the further.

11. THE *fore-game* a wise Man plays, is to *fore-see* and *avoid*; but the *after-game* is to *carry himself* with *Courage* and *Indifferency*. And therefore Cato falling into a *Calamity*, not by his own Fault, should not have rid himself of it by a *greater Wickedness*; but by his *Constancy* and *Generosity* have shewed to the World what a wise Man should do in such a case.

12. ALL *Mens apprehensions naturally* are alike: what one sees red, another sees not green; Aloes

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is not bitter to one, and sweet to another; and their *first Thoughts* upon them are the same. And that one Man is more learned, is not because he knows *otherwise* than another; but it is because he knows *more Consequences*, and *more Propositions*, by his greater Industry and Experience. The Conceptions according to *Truth* are alike and the same, but *false* are infinite; wherefore if you find one Man single in his Judgment, be wary of him; he either knows more than all others, or there is some ill Principle in him.

13. No evil Man but hath irregular Passions; which Passions are offensive to evil persons, more than to good; (for good Men are humble, complaisant, &c.) Therefore one evil Man agrees not, nor loves to deal with another.

14. MUCH of the trouble of this World proceeds from certain irregular Humours and Desires, which many Men indiscreetly espouse; and because they are innocent, they think them also prudent and rational. If other Men endeavour to repress them as inconvenient, &c. 'tis ill taken, and with Trouble and Disquiet; these being not unlike to such as have *antipathy* to certain Meats; that exposeth them to needless Passions, and impertinent Affliction.

15. Wisdom is made to rule; and yet Magistrates generally are readier to make use of their Power than Wisdom; of their Will than Reason. Because it is easier, shorter, and complies more with the humour of Mankind. Yet the Subjects prefer, and often expect the other.

16. A great General, where-ever he travelled, went continually considering the situation of the Country; and casting with himself what was to be done, if leading an Army he should be assaulted there by an Enemy. By which means he was always provided against Surprises. The same care doth every wise Man take by pondering all the cases of Danger and Difficulty which may or are likely to occur in his Employment.

17. EVERY Man hath a tender place; which when touched by the hand of God, afflicts him, and he complains. And those who are most engaged in the World, have more Tendernesses; as, Riches, Family, Reputation, bodily Infirmities, &c. Wherefore a wise Man provides before hand a stock of Patience; and fortifies against Danger by good Considerations, and by taking off his Affections and Passions from worldly Affairs.

18. THE things of this World seem greater at distance; the things of the other World greater near hand. Because those are fully known; and comprehended always with Passions of Love, Fear, &c. For they enter in by the Senses; which, being natural, and not free, Agents, work *ad ultimum virium*, and entertain their Object as much as they can. Besides, the Objects are themselves clothed with many Circumstances, Poms, and Shews, which make them seem great and taking; and without these they would be naked, and nothing. But spiritual things move only the Soul and Spirit; which receives not without arguing and disputing, i. e. without something of truth, and rejecting Appearances. Wherefore a wise Man is wary of the things of this World, and admits them not confidently.

19. CRE;

19. CREATURÆ Dei in odium factæ sunt, & in tentationem animæ hominum, & in musculam pedibus insipientium. For that which is the occasion to wise and virtuous Men of obtaining and doing good, is by their ignorance turned by Fools to their disadvantage. Indeed all things, even wise Counsel, are by Fools made either Instruments or Testimonies of their folly.

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CHAP.

C H A P. III.

Of Conversation and Discourse.

I. **C**ONVERSATION *casual* with many; *voluntary* with few, of *Business* to be denied to none. Have many Acquaintance; one Friend, and no Enemy.

Some *keep Company* to spend their Time, and saunter away their Age; such care not much with whom they converse; nor is their Company either grateful, or beneficial.

Others for *Pleasure and Divertisement*, to laugh and make themselves merry, and so pass their time.

Others for *Interest*; and that either honestly or deceitfully, as by gaming, debauching, hectoring, over-reaching, flattering, &c.

2. **G**R E A T *care is to be taken* in all Conversation: for we must do as the Ancients feigned of their *Lamia*, that within Doors wore their Eyes in their Girdles, but going abroad put them in their Heads. But still greater Care is requisite in *Choice of such Companions*, with whom a Man is to converse much, or a long time, or to trust with Business of Consequence. As the *Italians* say; *Measure it a hundred times, before you cut it once*; at first standing upon your guard, till you discover their Inclinations. And,

First, *Avoid*, as much as you can, the Company of all *vitious Persons* whatsoever; for no Vice is alone, and all are infectious.

OF



Of Swearers, Profane, or Blasphemers; lest Almighty God lay to your Charge the neglect of his Interest and Honour; in your Presence uncontrolledly affronted; whilst you are ready to resent and vindicate every small Offence done to your self.

Of Hectors, and those brutish Persons, who either for Gain, or Satisfaction of their Bestial Arrogance, care not whom they debauch or affront. Insolent Children of Hell, Ruiners of so many Persons and Families.

Of Scoffers; who put their own Faults in the back end of the Wallet, but discover all they know of others. With such no Peace is durable.

Of a Person scandalous either for Profession, or Manners; for you run his Hazzard, and espouse his Disreputation.

Never expect any Assistance or Consolation in your Necessities from drinking Companions.

3. AVOID also consorting with those who are much superior, or much inferior, to you: inferior, not only in Degree and external Quality, but especially in Parts. *Tanti eris aliis, quanti tibi fueris.* Your own Thoughts and Designs will be much as your Companions are; and low Fortunes breed many times degenerate purposes. He that makes himself an Ass, 'tis fitting others should ride him. And it is a very mean Ambition to be the best of his Company.

With open, upright, plain Dispositions, as also with the cheerful and facetious, there is no difficulty in Conversation; except where they meddle too boldly with other Mens Lives: but theirs is *Satyr*, not *Calumny*.

With

With *resty*, froward, ill-natur'd Humors, who are hard to please, and think it *Grandezza* to be harsh and parsimonious of good Words, and supercilious towards their Equals, few converse who intend not to gain by them.

From all *good natur'd* Persons, Women, and Drink, keep your Secrets. And with such as are wholly bent upon their *own Interest*, discourse not upon what concerns their Interest.

4. THEY who pretend to *cunning* observe, and make much of a *Rule*, which I think it is not a-miss to know, to beware of, and fortify against, but not to practise, it; which is, to observe every Man's Imperfection, (for few there are but have such a one) and accordingly to apply themselves. As for Example,

1. With such as are swelled with *Conceit of their Nobility or Wealth*, if they have business, they give them Respect enough; if they have not, yet they pay them with their own Coin; no matter if they deceive themselves with the Opinion that they are honoured according to their Merit or Desire.

2. All *Humorous Persons* are weak, and conscious to themselves that they stray out of the plain way of the Reason of Mankind; for it is Discretion and Judgment that correct our irregular Fancies, and (where Virtue or Vice intervene not) conforms us to the common Customs. Wherefore he that will take the pains to comply with, and seem to justify, their Folly, rules them.

3. Such as having imposed upon themselves certain *Laws of Ceremonies*, &c. would also oblige others to the same; (which proceeds many times from Melancholy and not Pride, their Weakness is manifest.

4. With

4. With *morose Persons*, they deal freely, openly, and familiarly; that they may think they see through their Designs, and so they are stricken in the right vein.

5. Those who are curious to *pry into other Men's Matters*, are commonly malicious; no Friendship with them, as neither with a proud, nor any angry, Person.

6. With such as are *in disgrace with Superiors*, they converse not much; and are wary how they offer them Help, &c. for they fasten as Men drowning, upon any shew of Assistance.

7. With such as are *in Grace with the Prince*, they keep good Correspondence, and seek their Favor; and tho mean Persons, yet they despise them not, for they are chosen by his Judgment. But they do as they, who in a dark night follow him that hath a Torch, tho a Rogue, or a Begger.

5. GIVE no Man just Cause of Offence; nor resent too vively Injuries towards your self. But if after your care to avoid quarrelling, you happen upon such Brutes, as either to try your Mettal, or out of a Bestial Love of Injuriousness, (for such *Heſtors* this Age hath brought forth in greater Plenty, than any other I ever read of) the best way is to resent it briskly; and threaten seriously at least, if you do not *chastise*, the Insolency, that makes *Injuring a Profession*.

Chuse therefore the Conversation rather of *ancient Men*, for their Testimony is of greater force; of such Persons as are *famed for Virtue and Wisdom*, (for something is always to be learned by them;) and such there are many; but they offer not themselves, but expect to be sought out, and admit not every Application without Choice.

So much for *Conversation*, it follows of *Discourse*.

Men are commonly judged by their *Discourse* : and therefore it is necessary for a wise Man to regulate that, almost in the first place. *Discourse* is either concerning, 1. *Raillery and Mirth*, 2. *Other Mens Lives and Actions*. 3. *Occasional, as History, News, &c.* 4. *Erudition and Edification*. Or, 5. *Business and Interest of Self or Friends*.

I. THOSE, who take pleasure in *exposing others to Contempt and Derision*, either by imitating their Actions, and Imperfections, or by jeering and mocking them, avoid, as you would the Heels of an Horse, that kicks every one he can reach : if you cannot, take the part of the abused ; blame the Action, spare the Person ; or if the Person be known, excuse the Action ; if neither can be done, praise the Person for some other good Action or Quality ; so have you an *Antidote* against the *Poyson*. Indeed there is no greater Enemy to Peace and Charity than the *Railleur*. For, as ordinarily it is the *sooty Oven* that mocks the *black Chimney* ; so one *Jeer* seldom goes forth, but it returns with its *Equal* ; and they together beget a *Quarrel*. Besides, to abuse *Inferiors* argues a mean and contemptible Spirit ; *Superiors*, is dangerous ; and a *Word* often provokes them more than an *Action*. To abuse a *Friend* is to lose him ; a *Stranger*, to lose your self in his and the World's esteem. Those Mocks are most resented which touch a Mans *Reputation*, chiefly that of *Wit or Discretion* ; for of that even Fools are chary ; and every one rather confesseth his *Forgetfulness*, than *Ignorance*. Next those which are for *particular Actions*, rather than in *general*, for they seem to have more of *Truth*, these of *Wit* ; which are of some secret Imperfection ;

on; *which* are of that wherein a Man prides himself. Since *Francis* *the* time (who giving *Charles* *V.* the *Lye*, and challenging him to a Duel, was refused) the *Lye* hath been counted a great Affront; and many Exaggerations are made of that Abuse. But had not that King (perhaps in Justification of his own Rashness) said, That he was not a Gentleman that would take the *Lye*; I do not believe that would have deserved a severer a Chastisement than other Imputations. I speak, in Conversation, for Laws take no more notice of that than others.

Yet it seems, to condemn all *Raillery* is to tether the *Wits*; and therefore if preserved in a Mediocrity, it might be allowed. For it makes Men stand better upon their Guard, when they know that they are likely to hear again of their Actions; besides, it inureth them to bear harsh Words, and bridle their Passions. But to railly handsomly is very difficult; for good Jest is to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requisite to have a *third Person* of Discretion, to stroke over the severer Nips, and throw dust upon them, when being heated they begin to sting one another. Also with *small Miscarriages* and Misfortunes, and such as happen without the Parties Fault, &c. you may be the bolder; and with such as bring no Shame with them, and such wherein many are concerned. The *Jeerer* also must be content to tast of his own Broth; and the expert in this trade are wont to do, as he, who having in his Youth taken great liberty to railly upon Married Persons, in his declining Age took a Wife, where any one might have had her for his Mony; and the first Entertainment of his Friends was, the Discourse of his own Marriage, to prevent all that could be said. In sum, Jeers are only then good,  
when

when ex-tempore ; when they seem to proceed from Wit, not Anger or Malice ; when they are intended for Mirth and Pastime, not Calumny ; when you are pleasant with his Error or Mistake, not his Shame ; and seldom please at second hand. But because these Intentions are difficultly known ; because many Persons are very captious and hasty ; and because at best it argues not a solid, and universal Wit, but a peculiar Dexterity and Promptitude, which is frequently accompanied with want of good Invention as well as Judgment ; a Discreet Person will not much engage himself in it, nor render himself a Fool, to make others laugh ; but after he hath tried 3 or 4 times, and finds not himself fit for it, let him never endeavour it more.

2. A-KIN to the Raileurs are the Drolls, who turn all to Ridiculousness. Their Censure see in Sen. Ep. 29. *Marcellinum nondum despero ; etiamnum servari potest, sed si cito porrigatur illi manus. Est quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, sed tendentis in pravum. Faciet, quod solet ; advocabit illas facietas, qua risum evocare lugentibus possunt, &c.* Christians have greater Arguments against this Drollery ; that it grieves God's Holy Spirit, and is contrary to that Seriousness and Consideration requisite to Religion. That it doth more hurt to Religion and Virtue, than Arguments. That there is nothing so sacred or prudent, which by the Petulancy of Wit may not be made ridiculous, consequently contemptible, fit to be neglected and abolished. Virgil we have seen publickly, and even the Holy Writings, we heard to have been, travestied, by those who spare neither their Souls nor Reputation, to prove themselves Buffoons ; and shew their Abili-



ries and Ingenuity in Folly. And this indeed is the great Engine charged against Heaven, the only and trusty Weapon wherewith dirty Pottheards (Disciples of *Julian the Apostate*, *Porphyrus*, *Epicurus*, and the rest of that brutish Heard) bark and grin against a Deity. When all true Reason, and sober Consideration, as well as the other Creatures, justify their Maker; yea, when even the Dogs revenged him upon *Lucian* the great Professor of Scurrility and scoffing, as well as Epicurism and Irreligion. But besides, this Disposition proceeds from a Lascety and Levity unbefitting any Person of Quality and Employment; and increaseth the same Inclinations both in the Droller and the Auditors. For as a Wit used to versifying is ready to put all its Thoughts into Rhime; or a Mathematician is presently reducing all his Fancies to somewhat in those Sciences; every one casting his Thoughts into that Mold whereunto they are accustom'd: So do Drolls reject all serious Notions, and accept and fix upon the light and empty. And therefore we see that when such Persons aim at any thing grave and serious, it misbecometh them, as done out of order and season. Thus doth Mirth pleasantly by little and little steal away the Judgment, rendering it vain, studious of, and delighting in, that which Men avoid, *laughter*. And these Men, whilst they think to fool others, become themselves really, what others are in their Imagination.

3. IN Discourse concerning other Persons (familiar amongst Women) *Back-biting*, and *Calumny* is most frequent: because all Men had rather hear evil of another, than good. Perhaps thinking thereby to justify their own Faultiness; at best indulging their Self-love, which is grounded upon a

too high Estimation of themselves, and too low of others.

This evil speaking is very frequently used by many, who pretend to extraordinary Godliness; whose bitings are also more dangerous, and venomous with those Persons, who mistake their Formality for Seriousness, and their Gravity, for Reality, in Religion. But even in ordinary Conversation Men are wont also to defame their Neighbours open fac'd, without any Ceremony, Design, or Remorse. From both these sorts of people, especially the former, turn away, as much as you can; but be sure to be none of them; nor partake with them in their Calumniation. Consider what you say of others, others say of you. Before you calumniate, think, am not I the same? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madness to make Enemies without cause; and it is better to suppress, than vent and satisfy a piece of Wit or a foolish Passion. The great Rule is, *Nothing but Truth before the Face, and nothing but Good behind the Back.*

Beware also of censuring Nations, Conditions, or Sates of Men, as well as particular Persons: for there is no Nation or Condition, wherein are not many good; and none so good, wherein are not many bad.

'Tis also a great Honor and Wisdom to pass by the Back-bitings of others against your self. Charles the 7th of France demanded of one, much employed by him, and on whom he had bestowed many Favors, what thing in the world could alienate his Mind from, and bring him in dislike with, his Prince? The Gentleman answer'd, An affront. This person seems to have been very sensible indeed; but whether his Discretion hath merited the favor

of his Prince I much doubt. Certainly, the Behavior of *Antigonus* was much more generous; who, when one told him, that such a one affronted him, answered; It may be so, but I will not be affronted. *Augustus* advised *Tiberius* not to be offended with Peoples speaking ill of them; it sufficeth, saith he, that we can secure our selves from their doing us Harm. When one said, he was a Tyrant; he answered, Were I so, he durst not have said it. To one calling him Dwarf, Well, said he, then I will get higher Shoes. *P. Bernard*, when one bid him go out like a dirty Priest, replied, You are mistaken, I came in a Coach. And truly, since all these Evil Tongues are conquered by Silence, one would think the Victory easy; did not Experience shew us, That the great remedy against bursting is giving vent.

There is no reason that the Affect, which may proceed from divers Causes, should be attributed to one. v. g. an Action of seeming Disrespect may either come from an Intention to affront, from Negligence, from having some other business in his Thoughts, &c. Interpret not therefore such Actions as Affronts; and the rather, because it is our Duty to take every thing by the best Handle.

4. THE most innocent, grateful, and universal Discourse, is telling Stories; and modern rather than ancient. Some are so well stocked with this Trade, as to be able to answer any Question, or parallel any case by a Story; which is (if well done) a very great Perfection of Eloquence and Judgment. And in telling Stories avoid too often said he, and said I, hear you me, mark me, &c. Be perfect also, that you need not recant, flammer, or repeat things said before; be not tedious

tedious in impertinent Circumstances, nor make your own Glory the chiefest concern.

*Tell no Lye* in your Discourse; especially not *Gasconades*, and improbable *Rhodomontades*, where-in some, out of weakness and lowness of Spirit and Parts, take as much pleasure as others in Drinking when not thirsty, and think they then overwit the Company. Be not *hyperbolical* and *extravagant*, especially in praising and dispraising; for the *Wit takes away the Credit*; whereas the end of Speech was first to make us *understood*, then *believed*. And if you be *convinced* of an Error, for truth's sake acknowledge it, and change your Opinion; for this *Ingenuity* is greater, because rarer. And remember, that.

One Chance falling out, as the *Astrologues* prognosticate, gets them *reputation*; and their thousand Lyes are not taken notice of: but to a wise Man one Lye doth more *disgrace*, than thousand Truths can recover.

When *news* comes from an *uncertain Author*, though probable and expected, yet suspend your belief; because Men easily report what they desire or expect; but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. IN your discourse *rational* or of *erudition*, skip not from one Subject to another; as do *Fanatics*, and other ignorant *Sciolists*, who are never at ease till they have vented all they think themselves to know above other Men. Neither maintain an Argument *with ignorant*, nor contradictory Persons; nor think that you are bound to convert or instruct the whole World; least of all *with vain*

*Drolls*, who make your Seriousness their sport. Be content to satisfy with *Reason*, not (especially your own) *Authority*, (a Refuge many fly unto when worsted, if they know there is no examining Books) such as are capable and disposed.

In reasoning the most excellent way, wherein the best able is certain to carry the Cause, and which will bring the Controversy to a speedy Determination, is by *asking Questions*, and proceeding still upon the *Adversaries Concessions*; which he cannot without shame retract; (by *Syllogisms* is more *Pedantick*.) This is *Plato's* manner of discoursing.

*Pedantry* is a Vice in all Professions, it self no Profession. For a *School-master* is not therefore a *Pedant*; but he only who importunately, impertinently, and with great formality, *shows* his Learning in scraps of *Latin* and *Greek*, or troubles himself with knowledge of little use or value; or values himself above his Deserts, because of something he knows (as he conceives) more than ordinary; or despiseth others not skilled in his Impertinences; or censures all Authors and Persons confidently without Reason. And whoever doth thus, be he Divine, Lawyer, Statesman, Doctor, or Professor, he is a *Pedant*.

Do not in ordinary Company treat of matters to subtle and curious, nor too vile and mean; nor of things unseasonable; as of Religion in mixed, or young Company, or at Table; but in all Discourse have an Intention to better your self and others. Which that you may do, (*contrive* as much as you can) before hand of what to Discourse; and lay your Scene, which afterwards you may manage as you please.

### Chap. III. Of Education. 259

A Man may judiciously Discourse, when either he knows the Subject very well ; or when desirous to learn (a Submission and Ingenuity very grateful in Company) or when necessitated to discourse; and then he must do it discreetly and doubtingly, unless he very well know his Auditory. Cautious also must he be who discourseth even of that he understands amongst persons of that Profession; an affectation that more Scholars than wise Men are guilty of; I mean, to discourse with every Man in his own Faculty; except it be by asking Questions, and seming to learn.

You may freely and safely discourse of matters of *Phylosophy, Mathematicks, Travels, Government of foreign Countries, Histories* of times past or present of other Places, *Husbandry*, and the like; which Subjects concern no Mans reputation, and therefore none much care what part you take.

*Discourse*, tho amongst Learned Men, lays no grounds of Science, but supposeth them, and therefore Study is necessary; without which who so adventures amongst Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care also that your *Income exceed your Expences*, i. e. that you hear and read more than you speak: for he that spends out of the stock of Wit and Memory, is quickly bankrupted; but Knowledge and Learning continually improve by Discourse.

*Cunning Discourfers*, to avoid baffling, are wont at first to lay down a Proposition easily defensible, to which they may retreat in case of necessity; but defend the other Out-works also as long as they can.



Mens Wits and Apprehensions are *infinitely various*; nor is there any Opinion so extravagant, which hath not some followers and maintainers, who fit their Hypotheses to it. Wherefore do not censure any thing on a suddain as ridiculous; for tho it please not you, it may another, as wise.

Every Man makes himself the measure of all others for Truth and Falshood, Wisdom and Folly, Learning and Ignorance, and the like. And who is able to denude himself of this false Opinion, or prejudice at least to Truth?

But from hence it proceeds that we esteem him knowing, that knows more or as much, and him ignorant that knows less, than our selves. Him also virtuous that is according to our Sentiment and Degree. Also that all Men are more ready to blame anothers Errors, than praise his Virtues. And that a Man knowing what another knows, yet knows not his own Ignorance; but consequently values himself, and despiseth the other. Hence it comes that we are offended with others giving evil words to us, and take notice of every Syllable; but to pass over those we give to others. It is pleasant to observe this in such as write Controversies. Hence also we do not patiently permit others to love or hate otherwise than our selves do.

To Man alone (not Beasts nor Angels) hath Nature given a *nauseousness of the present*. The best things in the world, if not accompanied with variety, become distastful. And nothing sooner than *Discourse*: which is so much carefuler to be managed, as the Ear is sooner cloy'd than the Eye. Prudent Eyes are kept open by Reason, ordinary Persons by Wit.

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*Old Men* commonly discourse of grave and edifying Subjects, Divinity, Government, History, &c. *Young Men* rather of pleasant; Hunting, Fashions, Travels, Wonders, &c. every *Man* chuseth to discourse of that he bests understands and loves.

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## C H A P. IV.

*Concerning Business.*

**A** Doctor being intreated by his Nephew to give some Rules for guiding and securing himself in *Negotiation* and *Contracts*; after long study told him, he could give him but one; which was, *Always to have to do with virtuous Persons*. But for many Reasons this Rule, tho a perfect one, is hard to be practised; and therefore I beseech you be content with such imperfect ones as my Reading or Experience can furnish.

If any one tell you, *that* it is to no purpose to think long upon any matter; *that* they are only wise Men who can dispatch business *ex tempore*; *that* consulting is but a dull Formality; and *that* a Man sees as far into a thing at first, as by much Consideration; say boldly, that Man is a Fool: the more you think, the more and clearer you shall understand. Therefore Men of *most leisure* do business the best; and those who have much business must have much pardon. Therefore Men *used to business* do it better; because they have thought of it before, either in the same, or a like case.

A prudent Man doth no business rashly, i. e. without Reason and Advice; and he adviseth also as long as he can; and that first with his own Thoughts: which being not sufficient, he takes in also the assistance of other Mens Counsel; and heareth others, though he follow perhaps his own. Most Men advise for their own Interest, and

and therefore happy is he who hath a *Friend*.

To order your Thoughts well in *Deliberation*, endeavour to put your business into an *History*, considering what is to be done or said first, what afterwards. For the hindrance of prudent Resolutions is the confusion and disorder of Thoughts; which by this method is cleared: by it also you shall quickly discover where the Difficulty is, and know when you have done. It is also very convenient to write down your Reasons *pro* and *con* in deliberation; for the Mind, by this means, is freed both from the confusion and burden of those Arguments.

Give not your Advice or Opinion before asked; for that is to upbraid the others Ignorance: nor attribute ill success to the neglect of your Counsel; nor be angry if your Advice be not followed. Neither accustom your self to find fault with others Actions, except vitious; for you are not bound to weed other mens Gardens.

Be not too eager in counselling others; for the evil Success (which happens frequently to good Advice) will be laid to your charge, and seldom shall you be thanked for the good.

It happeneth frequently to Men that are wise by Experience, and not Learning, that they cannot give a Reason of their Opinion and Advice, though it be really the best: as a meer mechanical Workman knows there is a fault in the Work, though he cannot tell punctually what it is.) Despise not such mens Opinions for their want of Discourse. *Usu peritorum & senum pronuntiatis etiam non demonstratis attendendum est, quia per expertum oculum quondam consecuti principia facile cernunt.* Arist. Eth.

In Deliberations where there is reason on both sides, and that a Man hath resolved one way, he commonly

monly thinks that he hath chosen the worse, because then he only considers the Reasons of the contrary part; which represented by themselves (the other after Resolution being no more considered) seem greater and of more consequence than they are.

There is one great perfection in doing *Business*; which is, That though you set your Mind and Thoughts upon *Business*, yet do not engage your Affections, at least deeply, in it. For thus shall you both have your Understanding clear at all times, and not be disturbed if you miscarry; which you must make account will often happen unto you. You will also find Anxiety enough in your very Retirement and quitting *Business* (which must some time or other be done) though you set your Affections as little as can be upon it. For all *Business* puts a Motion into the Soul, which it changeth not, even for Rest, without Trouble. Besides, Precipitousness, Impatience, or not staying to take the opportunity, and time your *Business*, is frequently the ruin of many noble Designs: and all *Passion* whatsoever deteriorates your Negotiation. If your Reason will not bring you to this Indifferency, Experience will. *A l'adventure tout vient a point a qui peut attendre.*

In treating about *Business* you understand, you have an Advantage to propose first; in what you understand not, 'tis best to receive Propositions. And if you have a doubtful Cause, an inconstant Adversary, or find him disposed to comply with your Desire, defer not to dispatch.

In *Business* (except buying and selling) you shall find very few persons speak to the purpose; therefore let every Man talk his fill: rather than interrupt, provoke him to speak; for he will blurt out many

many things to your advantage : some out of Ignorance and Experience ; others on purpose standing on circumstances and things of small consequence. Women commonly (as weakest) are most extravagant ; and at an end, or the midst of their Story, must drop a Tear : for being themselves compassionate, they think others are so too ; and that is their Interest.

The *difficulty of dispatch* is not from the Business it self, wherein a Man may easily see what is necessary, or fittest to be done ; but it is in *persuading your Interest* ; in *communicating* so much and no more than concerns you ; *using* such Reasons only, as are proper for your matter ; in *applying* them to every ones Understanding, Inclination, and at a fit time ; and in *taking off* the opposition of Adversaries. For there is no Interest that hath not its contrary, and sometimes also so forcible a one, as is to be conquered only with Money ; which is a Sword that cuts even a Gordian knot.

All things concerning the *Managery of Affairs* are reduced to these Heads.

1. The Ground or Occasion.
2. The End to be brought about.
3. The Reasons whereon the Affair is grounded.
4. The Difficulties likely to be encountred.
5. The Answers which may be made to the Reasons.
6. And the Replies to them.
7. The Advantage of the Affair to the other Party.
8. Examples of like cases.

But always be sure to remove the principal Obstacle.

Some



Some Men are *apt to believe* what they hope for, or desire; others are *never secure* till they see and enjoy. And this, doubtless, is the better; because it increaseth Diligence, good Success, and less Affliction. Wherefore of future things imagine and provide for the worst; though of Actions dubious of other persons you conceive the best.

*Fear* is a necessary Passion, and *hath a great share in all our Affairs*. The great and general defect being Negligence, Lascivety, and love of Ease; Fear discusseth these. He that is in continual apprehension of evil watcheth to avoid, prepareth to encounter, and is cautious not to give admittance to Danger; but endeavours to secure his Condition, and remove further from Evil. In things of *the other World* Men are more apt to hope, because they have not so clear an Apprehension, nor so firm a Belief, or not so frequent Consideration concerning them; but in matters of *this World* more apt to fear; for all Mens hopes frequently fail, their Fears seldom. Besides, the Loss of what we enjoy goes nearer, and is more sensible to us, than the future Good may advantage; wherefore in treating with most Men you know the best Topick. And seldom is it seen but that Fear also gets the better of Love; and therefore good Magistrates trust not only to Love, but will in some degree be feared also.

*Secrecy* and *Reservedness* is of infinite use; for, besides that such are not easily prevented and interrupted, Men are still commenting, and in suspense about every motion of theirs; which gets great Reputation. Besides, sudden things do more amaze and confound, than things foreseen or expected. But you need not put your self to the trouble of *Secrecy*, where you fear no opposition.

Many

Many times also your *Secret* is to be concealed; nor is an Inquirer into the business you would hide rudely to be denied (for that many times breeds Jealousies, &c.) but by prudent and courteous *Diffimulation* to be fenced withal, and his Thrusts dexterously avoided rather than forcibly returned upon him. He that is a good Practitioner in this Trade, becomes oftentimes Master of his Thoughts that came to fitt him.

Beware of *trusting to your Fortune*; for most Men are fortunate *for a time*, and in *some things* only: nor is he fortunate who hath a good occasion offer'd to him, for it is Prudence to take hold of, and use it; but he that hath it *presented twice*.

Think not such as these to be good Consequences. He is a good Man, therefore doth nothing ill: He is a bad Man, therefore doth nothing well. He is a wise Man, therefore doth nothing foolishly, &c. Consider this well, and stand upon your Guard. For every one hath Errors, from whence sometimes greater, other times lesser, Mischiefs arise. Happy are they whose Errors happen to be in small matters, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an Error, his next Pretence must be to Divinity.

The things of this World never stand in one stay, but are always moving their own way; and if we perceive not their Alteration, it is because our Age is shorter than theirs. This Observation is of importance to many purposes, *v. g. Virtue and Vice, Wisdom and Folly, are but good and bad, prosperous and adverse, in the Seed.*

When

When we read in Histories the great Changes of Government, we much wonder at them, and are apt to pity the Sufferers. But Providence hath so ordered, that *great Alterations* ordinarily happen by *little and little*; so that both Reason and Nature either accommodate to them, or have time to escape, and provide other ways.

He that *entreteth into Danger without considering it, is a Beast*; he only is *valiant*, who *knowing* the danger, *embraceth* it chearfully, whether out of Necessity or Honour. Yea, tho he knows and supposeth that all Dangers have not their effects; but that *some* are prevented by Industry, *some* by Courage and Prudence, and *some* Fortune and the course of things (God's Providence) casts off.

Dealing with Merchants, and Men of Business and Virtue, cut off Ceremonies, and *declare your Business at length* rather than too short, for this is apt to raise Mistakes: besides, a Man is not always in disposition or ability to fathom the depth of an Affair with a short Cord.

When you have *extorted from a Person what he obstinately denied*, you need not doubt but at the same time also to obtain another he would not willingly grant. For when a Man is forced, as it were, to let go his hold of what he most firmly grasped, he unbends his hand, and abandons whatever it contained. *Commota semel & excussa mens [ a stabilitate sua ] ei servit a quo impellitur.* Thus the Parliament proposed to the King, together with the Bill of Attainder of the Earl of Strafford, (which he was formerly resolved not to grant) a Bill for perpetuating the Parliament; which, tho of far greater consequence, he scrupled not.

Defer, as long as you can, *the doing of a thing against your Mind*, rather than give a positive Denial;

nial; for *Accidents* many times divert the Design, and deliver you from that Strait, wherein a Refusal may deeper engage you.

Never dispatch an evil and difficult Business so absolutely, but that (if possible) you leave place to undertake and introduce it again. Time and Opportunity alter many things, and make that pass smoothly which formerly would have been refused, had not your dexterity left open the door for a new Treaty.

All Men naturally avoid Persons inquisitive into other Mens Affairs: for such commonly are lavish of their Intelligence, and thereby breed Quarrels and spread Animosities: besides, that themselves are apt to envy and malign others; that being the Concern which breeds their Inquisitiveness.

The Reason why *things conform not to the general Desire* and Expectation of the World, is, because they who give *beginning* and ending to Business are but *few*, and *many* are those who desire and expect.

He is often to blame, who *neglects a present good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all Difficulties; for more things affright than hurt, us. And there are many Changes in this World. *Di cosa nasce cosa*. And in Judgments of the future we see wise Men frequently mistaken.

Poor, mean People, and Wranglers, &c. conclude not any Treaty, nor offer all they mean to give, till they be forced, *i. e.* till they see the Treaty ready to break up; and they think that they get a considerable Advantage by such Restiveness and Importunity; as indeed they do, if they deal with *ingenuous* Persons. So petty Tradesmen love to call their Customers back.

Since

Since grateful and virtuous Persons are so rare, *value the Service of such as are joined with you in the same interest or danger ; and you may more reasonably expect to be assisted by him, that hopes to get by you, than by him, who hath already received Favors from you. And remember that a Crown in your Purse doth you more Honor than ten spent.*

When in Consultations there are Contrariety of Opinions, *seldom is the best chosen ; and the more Persons argue, the further they are from agreeing ; the love of their own Opinion insinuating it self by little and little with their Reason. Wherefore, sometimes the most importunate prevails, sometimes he that finds out a Medium ; not that this Expedient is always the best, but that Persons in heat of Dispute cannot easily pass over, or fully consent, to a Contrary.*

*Thrust not your self to be Moderator or Umpire in Controversies, till required ; and then 'tis better to exaggerate the Mischiefs of Disagreement, than Benefits of Concord ; for Fear is stronger than Love. Many are wont always to take the Adversaries part. But it is a very hard thing to reconcile Men at first, their Passions being high, and Animosities great. But after they are reasonably wearied with Law, or other Inconveniences, 'tis not difficult to find out a Medium which may save both their Honors ; which is that both commonly desire. A worthy Gentleman being to reconcile two Persons, first made them swear both to stand to his Determination. And, 2. That neither of them should reveal upon what terms they were reconciled.*

Every Man is more apt to love, cherish, and trust in him, on whom he hath already bestowed most Courtesies ; esteeming him as his Creature ; [ This is the

the Cause of the great Love of Parents toward their Children :] and he that loveth, and doth Favors, obligeth, and submitteth himself to the Receiver; so that for fear of losing what he hath already bestowed, he must bestow more. Wherefore if you seek the Favor of a great Person, accept Courtesies from him, and not from others. And false is their Conceit who say, the way to have a Friend is not to make use of him.

He that would *perswade great Men*, let him, first, begin with the *weakest*; by probable Arguments, good Words, and humble Carriage he shall obtain their Friendship; and by their Authority (tho but Fools) draw in the wiser.

*Mean Wits* always distrust *subtle Arguments*, and Logical Heads: and great Men, for the most part, are of an *unartificial* Understanding; and therefore by seemingly naked Truth, and Plainness, are brought to your Opinion.

In *great Councils* and Meetings there are always some *Leading Men*, whom if you gain, your business is done.

Amongst *Multitudes*, one Adversary can do more Harm, than many Friends can do good.

There are some who are *Children even in mature Age*; and of them a Man must not say, they are 40 Years old, therefore they will do as Men of 40 Years old. But concerning those, and all such *Heteroclites*, look at their present Customs, and management of their private Affairs. For if you see an aged Man *vehement*, sudden in his Resolutions, following the *Impetus* of his Passion; hold that Man for a *Child*; not moved with Reason, unconstant; to day resolving without Consideration, and in the same manner reversing it to morrow.

*Nothing*



*Nothing is well done, or said, in Passion, tho there may be just cause of being passionate, and more of seeming so; but less or more, all Passion, according to the degree of it, hinders Reason and Deliberation. But beware instead of Passion you fall not into Slyness and Cunning: for these two, Passion and Cunning, do many times shoulder out one another; and generally People without Passion are look'd upon as sly and crafty; which, of the two, is worse, there being more of the voluntary in it. It is good therefore sometimes to seem passionate, if you be not so.*

In all treating with other Persons, try first what may be done by fair Means, good Words, hopes of Gratitude, &c. before you come to Power or Passion. And let Power either of your self or the Law be the last.

When you consult with a Friend about any Business, be not hasty to receive a present Answer; but give him time to consider; for the common and first Conceptions of all Men are much-what the same: at least his extempore is not equal to your premeditated. Physicians and Lawyers answer out of their Trade, and, as they pretend, by certain Rules and Cases very like, if not the same, with yours; but it seldom happens that the same case in dispatch of Business falls out twice; or if it do, yet it is clothed with such various and differing Circumstances (according to which a wise Man frames his Opinion) that it is very difficult to give Judgment.

The manner is, when you propose a thing which you are afraid will hardly be accepted or granted, propose it by parcels, that one piece be digested before the other be swallowed.

It is better to be near to, and serve, a Prodigal, than a thrifty and parsimonious Prince; tho for the Publick

Publick this is most advantageous. For the *Prodigal* is forced to use divers Oppressions, &c. and more suffer by his Profuseness than are benefited by it; and they commonly are most benefited by it who least deserve it.

It seems that *Princes are more free*, and Masters of their own Will, than other Men; but it is contrary in such as govern prudently. For they are necessitated to act with infinite Cautiousness and Consideration; frequently to court even mean Persons, and swallow many a bitter Pill at their hands. Wherefore pardon your Prince if he do not all things exactly, according to the precise Rule of Wisdom.

He that having been the means to advance another to high degree thinks to govern him, cancels his own Courtesy.

If you find that any one hath spoken ill of you to your Patron, take no notice of it, nor be eager to vindicate your self; but continue your Employment without complaining, and your Innocency will both appear, and prevail at last.

Great Enterprizes are not to be relinquished, because we cannot reconcile all Difficulties: for were all things easy they were not great; and could all Objections, i. e. Difficulties be resolved, little were left to your Courage or Discretion. Some things God's Providence and the course of Affairs render easy; and others are difficult, only because we see not through them at present.

The more you come into favour, the less admit Cabals and Junto's, to avoid suspicion. Nor converse much with the ordinary Servants; for so they will respect you the more. Yet, lest you be hated, be courteous in your Salutes, Discourses, Offers of Service, but especially in giving them Reasons  
in

in your Discourse: for then they think you do not despise them. But if they hate you for any good Service done to your Patron, sell it him dear; that he may be obliged to protect you.

No Patron really loves a Servant wiser than himself, let him pretend what he pleaseth; and therefore if you be a Person of Understanding, cover not to be too near him, as of his Bed-chamber, &c. for Patrons are not pleased that such Persons should pry too nearly into their Actions and Inclinations. Wise Men, when they have any way come in competition with their Prince, have always ceded.

Yet it is better to be feared and hated, than despised. Wherefore chuse rather to be a severe Searcher into, and Censurer of, Actions; than to be undervalued for taking no notice of them.

If Spies abound in a Court, discourse in general; and give them no cause to think themselves discovered by you.

Neutrality makes the slowest, but surest, progress: for the Neuter is connived at through the others mutual envying.

A weak Patron is easily gained, but no considerable advantage of Honour, or Profit, can be got by him; a wise Master is jealous, easily lost, and then never recovered. If your Master have any near Kindred, keep fair with all, for they will certainly prevail; and stick to the best beloved.

If you light upon a Master that is inquisitive after your Words and Actions, know, that he intends to keep you under. Pray to God not to light upon a cunning Master; for either you shall be ruin'd by him; or at best tired with standing upon your guard. In this case, make shew not to perceive his Subtilty, but to admire his Ingenuity. *Sic ars deluditur arte.*

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If your Patron, by Discourse or Actions, endeavours to conceal any of his Vices; be sure he holds that dear, is deeply engaged in it, and would enjoy it without a Rival.

To avoid Envy, affect not Exce<sup>n</sup>ce and Ostentation; but mind Reality. For be sure that way, accounted so honourable, leads strait to Destruction.

CHAP.

## C H A P. V.

*Of Servants.*

**S**ince *Slavery* was banished Christendom, a *Servant* is no other than one *hired* to such *Employment*; and under such terms, as if well observed, the *difference* is *not great* between the condition of the *Master* and the *Servant*. For none can compel another to serve him against his Will; nor can I contract with him for his *Service*, but at the same time he will bargain with me for his *Salary*. I *take* him under my Roof, I *make provision* for his Sustainance, I *defend* him from his Enemies, as well as from Hunger, Cold, and Diseases. And what doth he for this? He serveth me: no, he serveth himself. The same Labour he would undergo in his own House to maintain himself, and perhaps with great *anxiety*, he doth in mine with *pleasure*. So that now *Service* is nothing but a *Compact* betwixt the Rich and the Poor for their mutual advantage.

And to demand or *imagine*, that a *Servant* should quit his own *Interest*, Profit and Advantage, to procure his Master's, is a Folly whereof no considering Man will be guilty.

Therefore let the *Master* command according to Reason and Sweetness; not so imperiously, or with such opprobrious Language as may justly discontent or chase away a *Servant*. If he obey with Cheerfulness and Affection, he may at length perhaps make his Master's Interest his own.

If

If you pay him not his Wages, he will pay himself.

In Controversies, let the Master sometimes cede to his Servant, to keep his mettall in breath, and not too severe, if the Faults be small, or committed for want of Judgment, or through a little itch of liberty. Let the Master be sometimes blind, and the Servant deaf. But Faults of Malice or Impiety are not to be pardoned. The first such Fault is the Servants; the second, divided between Master and Servant; the third, wholly the Master's. Correct him not before Strangers; but if Correction amend him not, rid your hands of him, both for his sake, your own, and the scandal of others.

Rich men are inclined to Pride, and Contempt of others; for, having Wealth, which commands all things in the great Market of this World, they are apt to become insolent, petulant, impatient of Disobedience, Denial, Reproof, or Advice. And because ostentation of Happiness is one part of it, therefore are rich Men vain-glorious, desirous to be observed, and to live splendidly. And Men newly enriched, and without their own industry, more vain than they, who are born so, or have by Industry acquired great Estates. Men in power also are more honorable, gallant, generous, and less vain than the rich.

Also because great Estates are commonly acquired with little, and small ones not without great Labour; therefore are rich Men apt to exalt themselves as either above others, in parts, or the favour of God; both which are very great and dangerous Errors, but difficultly to be eradicated.



Let them not, therefore, mistake *Morosity* for *Grandeur*, and *Passion* for *Greatness*. It is better to subdue your *Servant's Reason*, as well as his *Strength* and *Diligence*.

And those who betake themselves to the rich, are to comport with their *Follies*, *Impertinencies*, and *Contumelies*, and to conceal them. It is better they should love their *Masters*, but by no means hate them, or speak evil of them behind their backs. Not dispute their *Master's Judgment*; not use *Wit*, taunt or rally, with them; not use *Familiarity* without leave; but to put on *Patience* when they put on a *Livery*.

To admonish and reprehend is not an action of an *Inferior*; and an *affectionate Disrespect* obligeth not so much by its *Sincerity*, as it provokes by its ill *Example*: wherefore when you advise your *Superior*, do it so as it may be accepted. And let not the *Master* refuse to hear the *Advice* of his *Servant*, tho he follow it not.

No *Man* ever miscarried through excess of respect; or was disgraced for retaining a constant and proportionate sense of his *Patron's Grandeur*. Yet *Patrons* love not sullen, melancholick, austere, grave, or silent, *Servants*.

A *Master* ought not to divertise himself with his *Inferiours*; nor make his *Servants* privy to his *Infirmities* and *Failures*; but if he do, the *Servant* must not presume, nor heighten himself for it. But let him be secret, and faithful to him.

Let the *Servant* also know, that it is harder to manage well his *Master's Affairs* than his own; let him therefore be more careful. For he hath more temptations to *Negligence* and *Dishonesty*. Besides, his *Master's Business* is not always to be managed the best way; but that he likes best.

Put

Put your Servants to *Employments proper for their Condition, Years, Capacities, &c.* but never upon *unnecessary trouble*; for that is to *abuse, not use*, a Servant, and will cause them to hate you.

Those Servants justly expect to be rewarded *extraordinarily*, whose Industry and Diligence seem to merit it. (For *Gratitude being the least of Virtues, Ingratitude is the most infamous of Vices*, especially in a great Person:) and this rewarding is so to be done, as the other Servants do not resent it. That therefore is best done after some *signal Service*. But beware of equalling all your Servants in your Gifts or Rewards: for the discreeter and *Superior* hold it an Affront to be equalled with the rest; and the *Inferior* made proud: but none more obliged than they, who catch Money thrown about in a Solemnity, to render Thanks to the Donor. Some there are, who defer their Rewards till some Festival, as *Christmas*, or *Easter*: but then the Day is thanked, not the Giver: and after you are accustomed to it, 'tis expected as *due*, and part of Wages, not *Kindness* and Bounty.

It is better to be somewhat *sparing* than *liberal* to a good Servant; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a seasonable Reward.

It seldom happens that a *Reconciliation* of Master and Servant is *sincere*; therefore return not to a Service whence you have been ejected.

In places which concern Money, employ not your *Kindred*; nor use them as your Servants; for they will presume upon their Condition, and you cannot with Reputation break with them.

And truly, if you be a single Person, I cannot forbear to recommend to you a Saying of a great Prelate, That, a Courtier at Rome ought to have a thousand Ducats Rent, two thousand in his Purse, and be a thousand Miles from his Kindred.

## C H A P. VI.

*Of Giving, Receiving, and Promising.*

**I**T is uncivil and unfitting for a Man to oblige another to keep a free Promise disadvantageous to him; or one made in Mirth, Passion, Haste, unadvisedly, in Civility, or Compliment, or one obsolete; as also not to admit of a reasonable Excuse for an involuntary Failure.

It becometh every man to promise nothing but what he intends to perform: yet many, though justly denied, are much displeased; for all Men govern not themselves by Reason. Insomuch that if a Person desire to engage your endeavours in his business, if you shew him the Difficulties, tho you promise your assistance, he commonly takes it for a Denial, or a sign that you intend not seriously to befriend him. For these and such like Reasons, the fashion now-adays is, to give good hopes to all Suitors, and to promise very freely and largely. And they find thereby great advantage (as they think) for carrying on business. The performance is sometimes hindred by unexpected Casualties: sometimes a good and plausible Excuse goes a great way; sometimes the Party suffers himself to be wheedled with good words. Yet 'tis so ignoble and dishonourable a thing for a Man to be worse than his word, that it never ought to be done. But this may he do; he may entertain all Suitors with general or conditional Promises, and fair words: and tho all Men ought to look at effects, and

not words; yet have good words a wonderful power (take heed of being fool'd by them) I suppose because every one values himself, and his Merits, at more than he is worth; and he is offended when that Price is not set upon him as himself thinks to deserve.

At Court they are wont to promise and offer Service largely, especially to those who are not likely to make use of them; but towards ordinary Conversants they are more wary, because better known.

Grant a Courtesy (if you intend it) without much asking, for so you double it. To keep long in suspense is churlish, and by long expectation the passion to the Favour dies, and the Courtesy is not esteemed, nor Thanks heartily given for it. Monsignor Pamphilio (afterwards Innocent X.) in his Nunciature in France, and ever after, was called Monsignor-non-si-puo, from his frequent use of that Answer to Suitors. Do your Favours cheerfully, not as if they slip through your fingers, or were stolen or wrested from you. And do them readily, for the Intreater submits himself to the Intreated; his Modesty therefore must be considered. *Non e cosa piu cara, che quella, che non pieghi si compra.* Do them also without considering whether they be lost or likely to be recompensed; for a magnanimous and generous person looks not to receive as much again; for that is the courtesy of Tradesmen. Be not as the barbarous King of Madagascar, that demanded more for the Cows he gave, than his Subjects for those they sold; for he said that his good will and kindness was to be recompensed. And if you deny, do it with good words; as if you were sorry you could not pleasure him.

Be not niggardly of that which costs you nothing, as Counsel, Countenance, and the like. But beware of being *Security*; rather offer to lend Money of your own upon others Bond.

And by no means sell your Ceremonies, nor pay your Creditors, Friends, and Servants, with good Words, Looks, and Smoak.

After a Courtesy done, if you upbraid it, you lose it; one principal End of giving being to oblige the Receiver to your self and interest. Neither too much undervalue, nor extol your Gift; but rather diminish, and excuse, when you give; seeming pleas'd so small a matter stood in such stead, and was so well placed, and accepted; that you shall be ready to do greater Service upon occasion; but when you receive a Favor, rather augment it.

He is not *ungrateful*, who cannot, but who will not, repay; will not through malignity and evil disposition. Wherefore a generous Spirit is satisfied, when the Receiver declares his acceptance and honor; for that shews he hath a good mind to be grateful, if he were able.

After a Courtesy received, be not in haste to return another; for that shews you are not willing to be beholden; nor return a much greater, for that seems to reproach the smallness of the received.

Those who willingly always receive and never give, or those who would always give and never receive, (of which melancholic generous humor some few there are) are not much esteemed in Conversation.

Towards other mens Servants the Custom of the Country is to be followed. In many places the Master takes it ill if his Servant be considerably rewarded for what himself gives. But it is not so with us; where to lodge at a Friend's House is  
N 4 dearer,



dearer, besides the Inconvenience, than at a common Inn; and where what a Friend sends, is perhaps a *Present*, but not a *Gift*; when the Receiver pays double the *value* to the Messenger, and an *Acknowledgment* to the Sender. \* However, in all places of *Entertainment*, great care is to be taken *the Servants be pleased*, for the Tongues of idle Persons are loose hung.

If you desire a Courtesy from one beholding to you, 'tis ingenious *not to put him in mind of it*; lest he think you tax him of Ingratitude.

A Favor done to a man *sinking*, or in any Danger, is always very obliging: both because it testifies *Sincerity* without expectation of a Return, and a good opinion of the Receiver; to whom the Giver needs not to be favorable.

Most Men do more for Interest either of Gain, or Friends, than Reason. More for Favor, than Obligation. But Money, if well and discreetly applied, seldom fails of its effect.

A Man apt to promise is as apt to forget it.

## C H A P. VII.

Of Prudence in acquiring Employment  
and Preferment.

I. **P**RESUPPOSING, that a person, out of a good and sincere Intention to serve his Prince and Country, desires to employ himself, or be employed, in such a Condition; it is necessary first, that he *avoid such Hindrances which are contrary to, and destructive of, his Design.* 2ly, That he *use proper means to the compassing it.*

2. **HINDRANCES** are, 1. *Pride*, which renders him intolerable to him that should raise him; and tho' to avoid this, such Men as are most insolent toward their Inferiors, are most supple (even to Baseness) towards their Superiors; yet it is very difficult to *conceal this Vice* from any considering Person; even because one of these Actions betrayeth the other, both proceeding from the same Lowness and *Vileness of Spirit*. Where it is, it renders its Owner impatient of Advice, Admonition, Contradiction, even in *his own Affairs*; by which he becomes a Prey to Flatterers, despised of all good Men, odious to all upon whose Dues and Interests he usurps, and unfit to be employed. 2. *Anger*, for what Prince desires to be served by, or chuse Instruments out of *Bedlam*? And if Prudence consist in much *Deliberation*;

*liberation; Precipituousness, the Daughter of Anger, is Incompatible with it. If it be said that angry Men are good natur'd; yet what discreet Person will suffer such, and so many, Impertinencies, to enjoy now and then a little good Nature; i. e. so many Storms to have sometimes fair Weather? Who will be content to stay for a little Reason, till the choler be scum'd, and the boiling ceased? Two to one in all things against the angry Man, was a saying of Cardinal Mazarine. 3. So following good Companions or Intemperance, and lewd Women, discover Secrets, render a Man contemptible, and un- useful: for besides that strong Drinks and Tobacco fill the Head with Imaginations, Hot-headedness, Jealousies, &c. when a Man should hast to his Employment, he must go to sleep, or to his Mistress. 4. He that is by Nature lazy and slothful ought not to intermeddle with Public Affairs: for tho in quiet and dull Times he may serve well enough to pursue Formalities; yet when any Activeness, he fills up the room of a better Person. 5. Covetousness is not so detrimental, as Liberality and Bounty discreetly placed, are advantageous. But, 6. There is nothing worse than an unbridled Tongue.*

3. HE that would serve God as well as his King, and save his Soul as well as make his Fortune, must beware of such Temptations as are most frequent in that sort of Life. Such are Ambition, i. e. desiring Advancement for an evil End, or more than he deserves, or at unseasonable times, or too eagerly, or for his own private Advantage, and not to serve the Public. Envy at others Preferment; with all the Consequents of it, hatred, detraction, faction, partiality, and the like. Adulation or Complacency

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placency with the Prince, or other great Person, in vicious, or unfitting, Courses. And the like.

4. IT is impossible to be preferr'd if not known, and so known as approved also: and no Man can reasonably be offended for being pass'd by, and neglected, if he use not rational Means to make himself accepted. Such Means are of many sorts. As,

1. By *Merit*; and that either by ordinary, or extraordinary, good Service. 2. By *Friends*, being introduced or recommended by such as are in favor and reputation with the Prince. 3. By *Fear and Terror*, being so considerable, as that the Prince is glad for his own Security to employ him. 4. By *Flattery* and evil Insinuations into the Prince's Affections.

5. HE that hath no other Introduction must shew himself diligently; that the Prince (who observeth more than he seemeth to do) may take notice of him; besides, there falls out frequent Occasions of employing him, *that is present*; and a constant Attendance, tho' voluntary, is a kind of Service. And he that loseth a Beginning, tho' not so considerable, loseth an Introduction to greater matters.

6. THERE are few of whose Merits the Prince can be a just and accurate Judge, because he is not Witness to all the Circumstances, &c. of their Actions. Besides, to know a Man, requires much Familiarity with, and Observation of him. But such precise knowledge is not requisite; and a Prince may, with but a reasonable Observation, discern a wise Man from a Fool, and a virtuous Man from

from *one* inclined to *those Vices*, which render him unfit for Service. But if a Prince be forc'd to see only with others Eyes, and hear with others Ears, he had need to be very wary: for those are very *seldom* indifferent toward the Person recommended; and inform more frequently for their own Interest, than the Prince's. Wherefore a wise Man believes little, but keeps himself in suspense till the Truth be manifest.

He that is *chosen by the Judgment of his Prince*, and not by the recommendation of others, hath a great Advantage: for if he prove well, the Prince is inwardly proud of his Choice, and will certainly employ him further; for he looks upon him as his *Creature*.

*Wise and subtle Princes* seldom prize or advance a *Man wiser than themselves*, except in some case of great necessity. They are also commonly very wary of employing such as are recommended by public Fame, except it be in smaller matters.

Consider therefore, what *Employment* you conceive *most suitable* to your Genius and Condition, *v. g.* whether War or Peace; Sea or Land-service; Action or Advice; Governing; or Finances, and providing Money or Necessaries. And endeavor to render your self *very able* in that; tho it is fitting also you should not neglect other matters. Also disrobe your self (as much as you can) of all particular Interest; and at least prefer in your Designs the Advantage of your Prince and the Public.

A small *Employment in Youth*, or betimes, is much more to be valued than a great one in old Age; for *Di cosa nasce cosa*. One Business twists in another. And suffer not your self (as much as is possible) to be out of possession of doing somewhat. If you be, yet by continual Presentation of your self,

self, let it be known that you stay there ready to be hired.

It is good sometimes to *sue for an Employment*, tho you be sure to miss it. For by that means, you shew your self to imagine that you have some Pre-*tences* to be considered. And your Superior, having once denied you, will be more ready to pleasure you another time, for fear of discontenting you; especially if you be a Man of Parts. But by no means put in for every thing, for that discovers your *Ambition*; and a Conceit of your self, that you are fit for every thing.

You cannot be Master of what Employment you please; but your Commendation must be, well to perform that whereof you are actually possess'd. In a Comedy, he that acts a Slave well, deserves as much as he that personates a King. 'Tis a comfortable hearing, *Friend come up higher*. Neither refuse or contemn any Reward or Gratiuity, how small soever, your Prince bestows upon you.

Design not upon what is not in your Power. And remember that being to deal with other Persons, you must drive the Nail which way it will go. Therefore be as indifferent as is possible. Your future Gains also not being in your power, spend not upon the Hopes of them: and remember, that Expectation is always greater than the Reality.

7. H E is happy, that hath an Opportunity given him to shew signally his Prudence and Loyalty. *Sejanus*, by one Action, I know not whether generous or fortunate, of saving *Tiberius's* Life with the hazard of his own, obtained that Reputation, that he governed the whole Empire; and had almost settled it upon himself; through the great  
Con-



Confidence *Tiberius*, otherwise a very jealous Prince, had in him. But these Cases fall out seldom, and by the immediate Providence (as I may say) of Almighty God.

If you chance to do any great *Action*, be sure to give the *Glory* of it to the *Prince*; as indeed he, in some sort, deserves it: for you follow his *Commands*, or *Instructions*. Besides the *Means*, and *Opportunity* of all such are his only; and it was performed under his *Authority*. Seem not to be willing to draw all businesses to yourself; nor keep too great *Grandeur* in House, Followers, &c. for that gives *Ombrage* to the Prince; as great *Titles* are offensive to the Fellow Subjects.

*Extraordinary Service*, if many engaged in it, is counted a *piece of Duty*, and seldom rewarded. Either because the Prince, pretending that he cannot gratify *all*, to avoid murmuring and emulation, will reward *none*: Or, because those about him, if many others be to be considered, are likely to find the less share for themselves.

It was a saying of *Antigonus*; First get *Power*, then good *Will*. Power is ability of Parts, Wealth, Friends, Employment; then good Will and Reputation by Courtesy, Civility, and other acts of prudent Conversation; as also by drawing others by your Interest. For you may then engage many unto you, and spread your Roots and Fibres a great way: especially if by the reputation of Justice and Bounty, you have procured you a Veneration amongst virtuous Persons. For by this they are assured, that they may securely lean upon you, and run your Hazards.

And it is more desirable to be loved than honoured: this indeed is more splendid, but that is more safe; this is greater, that better; this is in the  
Ima-

Imagination, that in the Heart; of others; from that proceeds Peace with others, Tranquility in his Condition, and a Complacency in his own Mind. Yet is Love harder to obtain, requires a greater time, the acquiring of it is subject to many difficulties, which Honor is not; and therefore make much of Honor; which also carrieth a tincture of Affection with it. Only remember what a great General said: I desire to honor my Life not by other Mens Opinions, but my own Actions.

8. BECAUSE more Men are *drawn*, than *beaved*, up: And that amongst ingenious persons there is always *Emulation*, amongst *Rivals* (and for all Preferments such there are) *Envyings* also; which are great Rubs, and difficultly surmounted or removed; endeavour to make a Friend, who may give an *Antidote* against their *Poyson*; and by lending his hand, raise you in spite of all the Weight and Pressure they can hang upon you.

*Friends are not easily made*, and still more difficulty amongst Great Persons: both because they have fewer Equals, and amongst such Equals *Emulation* is frequenter than *Friendship*; yet are they not so rare, but they may be procur'd. For long, especially youthful, Acquaintance; Kindred and Relation; sympathy in Affections; partaking in common Danger; or such like, do reconcile *Friendship*, but not frequently: nor are these means in every Man's Power; they are Obligations by which Providence only ties Men together. But there are others also which are more ordinary: for you *insinuate* your self into the *affection* even of a great Person, if you can shew him, that you are able to strengthen, assist, and confirm him, in his Estate; and be able, by your Parts, or other way,

to recompense the favors you expect from him, But *Money* discreetly applied is a Plaster that unites and foders all Affections: nor is there any *Heart*, as well as not any *Castle*, that can resist its battery, if rightly placed.

To desire *Wealth* for its own sake, is low, fordid, and proper only for them, who make the obtaining it their Profession: but to desire it moderately, in order to do more good, is unblamable. Even *Reputation* it self is acquired, and sustained by discreetly keeping and spending; so that it also is in a manner subservient to *Wealth*.

We seldom see that *Wealth* increaseth in a Family for three Generations together: perhaps because that he, who comes into a plentiful Fortune, having no occasion to employ his Parts and Industry, grows lazy, and negligent; or at best betakes himself to some other Affairs; or perhaps, because Men not knowing the difficulty in obtaining it, value it not much; but rather look after the splendor of the World, whereunto rich Men commonly engage and enter their Children; and for that reason live at the height of the Reputation of their Estate.

The Prudence to obtain *Wealth* is generally conceived to be cutting off superfluous or unnecessary Expences; but that is not all: for there is also required good Managery, or making your Penny go further than another Man's. But in this Caution must be used; for many have been ruined by buying good Pennyworths.

In making Friends by *Money* Prudence also is required, lest you lose that also. For it is best used upon an exigent; occasionally rather than frequently; and actually rather than constantly; like a Wedg, not like a Saw.

*Many*

*Many can hurt who cannot profit.* And the ill Tongue of an *Inferior* many times harms more than that of an *Equal*; for it is easilier believed, because less suspected. Therefore endeavour to keep a fair Reputation with all Persons; with Superiors humble and compliant, not low and flattering; with Equals grave, not morose; with Inferiors courteous and fair-spoken, not sullen or imperious. Considering, that no Man is willing to own him, that is out of Fashion, as I may say; out of the good Opinion of the World.

It was *more dangerous to offend Sejanus than Tiberius*. For all Men raised from low Condition are more jealous of Affronts and Contempts; which a natural and generous Superior is not: who interpret nothing to be Contempt but what is *meerly* so, or done on purpose to affront; and nothing to be so, but what cannot well be construed otherwise. To such therefore as *Sejanus*, you must carry your self so, as not to be hated by him; for you will find it hard to please both the Patron and him. Besides, you know not how long he will last; and it goes hard with a Man of Understanding and Spirit, that his Good must depend upon two, and his Ill upon one.

If you cannot be reconciled to a Favorite, be sure to tell your Patron that he is your Enemy; so his ill Offices cannot hurt you.

It is unpardonable Folly to quarrel with them, who are much your Superiors; for the Thred breaks where it is weakest.

If you be so ill satisfied of any person, that you think not fit to pardon, or bear with him any longer, yet let him not know so much; for the time may come when you shall have need of him. And if you resolve to chastise him, discover it not, least  
you

you be prevented. But this is not to be used but in extremity, and towards Persons incorrigible. For according to the Rules of our most holy Faith, 'tis infinitely better not to revenge at all, but to pass by Offences: than which no man can shew greater Wisdom. And this is not very difficult if you stifle Quarrels in the beginning. But there are some so wicked dispositions, that nothing works upon them but fear; and he that lets them go unpunished, encourageth them in their Evil Courses.

Whether you expect Employment and Preferment, or chuse a private Life, if you have any thing to lose, *endeavour to be in Reputation with your Prince and Superior*: and trust not to your Innocency, or wary living. For besides, that he cannot want an occasion some time or other to punish you, you know not what may happen, where in you shall stand in need of him.

Much less presume, that *your Manners are undiscovered*, or to commit any Fault upon hopes of Secrecy: for a good Judge will so entangle and hamper you, that you cannot escape. And if you be once suspected, more Suspicions will be continually suggested against you. And even to have much Suspicion and little Proof makes against you, for it is a sign that you are more dangerous.

No Man can stand always upon his guard, but sometimes he will fail and mistake; happy he whose Errors are in small matters, that he need not great applications and much endeavour to get himself off the shallow. Nor can a Man on a suddain foresee the depth of a Question, or the Consequences of an Action. Therefore when you doubt, or see not clearly, be wary, and take time. Many times small Mistakes produce great evil Effects, and great Mistakes sometimes none at all: wherefore con-  
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temi no danger, how little soever it seem to threaten. Be vigilant; *Cavendi nulla est demittenda occasio.* It is much better to do so, than be behold- ing to your Friend to fetch you off; for that is ac- counted equal to, if not greater than, a confide- rable benefit.

Give not much heed to those, who would per- swade you to quit your Employment; or pretend themselves to be weary of business: have they not a mind to succeed you? Or are they not like the Fox, that having lost his own Tail, would perswade all the rest to cut off theirs?

9. 'TIS not an unusual way to obtain Prefer- ment to shew a man's self so considerable as to fright his Prince into Compliance. In Reason this should be an ill Means; but Experience shews, that un- der lascivious Superiors, or such as are under Hatches, it many times thrives well enough. Upon the same Grounds proceed also those, who endeavour to make themselves necessary to their Prince; and so rivet themselves into his Business, that they can- not be drawn out without tearing the Piece.

But of such the Prince is always jealous; and will at some time or other emancipate himself. He therefore that takes this course walks upon a Pre- cipice, and the further he goes the greater is his ruine likely to be. The Count of S. Paul took his measure upon these grounds in Lewis XI.'s time. But he had to do with a Prince of extraordinary Parts.

The People (upon whose recommendation ma- ny persons think to raise themselves) guide not themselves by reason, but chance: therefore he is not wise that strives to make himself their favo- rite, or forceth himself to gain their affection. For they



they will never do the like for him again, nor forgo the least of their Profit for his greatest Benefit. On the contrary, the Nature of the People and of all mean Persons, is, always to *value themselves*; as if all Men were obliged to augment and better their degree: 'tis best therefore to deny them at first, when their Desires are modest. For if you once grant, you must never after refuse, lest your former Courtesy be lost; and to think to satisfy them is to give drink to an Hydropick. Yet, if occasion offer it self to be favoured by them; or if your Virtue and good Actions have procured their favour, neglect it not. For a *general Plausibility* may stand you in great stead; besides that, it may be very advantageous by your good Management to your Prince.

*Popularity* is one of the lowest and meanest sorts of *Ambition*; a Refuge commonly of those who envy such as have prevented them in the lawful acquiring Advancement by the favour of their Superiors. And the Thoughts of the People being meaner and lower than theirs, they are forced to do and say many things contrary to their own Judgments and Inclinations. Besides, the People being necessitous, measure all things by advantage, so that their Favour is chargeable, and seldom any other than Breath and Air, except Religion be in the case.

If you arrive to any Power, be very *wary how you tamper to change Governments* (which is usually the refuge of necessitous Persons.) For not being able to perform it your self, you must of necessity trust your Cause and Person to many foolish and open persons. Yet nothing more frequently ruins such Designs, than too much Caution for Security. For that requires longer time;

time; and employs more persons about the principal business; and is subject to many more Accidents.

In Court have many Acquaintances, but make a Friend for Advice and Consultation out of Court, and one that is not likely to have an interest in your Patron.

10. THE Service of a Prince is, procuring that his Will and Intentions be fulfilled: for no Man esteems that (be it never so good) that is not according to his own desires. Such therefore as his Desires are, such must they be whom he employs: for they are look'd upon as only the Instruments for his compassing and bringing about his purposes.

Wherefore they who seem most zealous to perform the Prince's Will in all things, without Deliberation, or interposing their own Judgment concerning the Lawfulness or unlawfulness of them, seem to be in the plainest road to Preferment. Yet divers of the wisest Princes have made even that the Criterion to exclude Men from their favour; and retain such, as upon tryal were found constantly virtuous.

Princes usually more esteem one that is *Philo-Alexandros*, than one that is *Philo-Basileus*; that is, more one that loves his Person than his State and Condition, than his Nation, than the Publick; though this is indeed the more honourable, and the other more easily counterfeited. But in reality Princes have very few; if any, Friends to their Persons; for they have no Equals, nor Familiars. For indeed few wise Men will expose themselves to so much hazard, nor set themselves as Pales against the Wind, but for their own Advantage.

Besides,

Besides, they know that if any difficulty happen, it is reasonable they should be deserted. Wherefore they ought to make much of those who are truly *Philosophers*; for there are too few of them who are sincerely even so affected.

It is an action of very great Prudence to carry even between Adulation and Sovernefs. Neither to be as the Cook, that aims only at Pleasure; nor as the Physician, who intends only Health; but to mingle and adjust them together. Whilst we retain Justice and Friendship, not to scandalize Prudence and Interest is a difficult matter: yet not impossible; for *M. Lepidus* kept to the end his Authority with *Tiberius*, a very jealous Prince, as *Tacitus* observes.

Flattery and Obsequiousness is a more quick and ready way to Advancement, than either durable or laudable. For when discovered to be such, it is contemptible, and afterwards odious. It is but Lead that bends and plies every way; nor is he a Man either of Virtue or Courage, that can condescend to make himself universal Minister to any one. Consequently he is neither faithful in his Employment, when he eyes a greater Reward; nor constant to him, when he spies Danger.

Of Flatterers there are two sorts. 1. *Bouffons*, whose chief Insinuation is to eat and be clothed: who, like the Ape, finding himself neither fit to carry Burdens as the Ass, nor to keep the House as the Dog, betakes himself to make sport. These are easily discovered, and their worst is not very dangerous. 2. The other sort are more subtil, gentile, and mischievous; whose Designs are to intrigue themselves into Business; to make Fortunes, and get Estates, or perhaps Honours, by universal Compliance. These, by observing the Actions and Discourses

Discourses of their pretended Patron, discover his Inclination, as *Hunters* do the Haunts of wild Beasts, that they may easilier intrap them. It is their Interest he should be vicious, careless, irregular, and extravagant; for by that means they can more easily withdraw him from all virtuous Persons, and ingross him to themselves: who have no other way to ingratiate themselves, but their ready Compliance with all his Desires. This they endeavour should pass for Affection to his Person; and they represent all other Advisers, either as Contemners of him, or at best as morose and of evil humour.

Therefore they pretend to idolize him; to observe his Counsels and Commands as Oracles; not to converse with those he suspects; to inveigh against his Enemies; to make him the Head of their own Counsels; and themselves to be even in their particular Affairs ruled by him; to take great content in serving him; to praise him immoderately before those who will be sure to inform him of it; to exaggerate every small favour received from him, and to dissemble the Injuries.

They also are careful to new-name all his Vices. Covetousness they call Providence; Jealousy, Circumspection; Prodigality is Generousness, &c. Then they compare him with others either of a contrary Vice, if the Man be hated; or of the same, if in any Reputation. They feign also in themselves the same Inclinations, Sympathy, Sentiments, with their Patron; and often undervalue themselves in respect of him. They are also apt to praise him for what he hath not done, or extravagantly for what he hath done, glossing and varnishing all Miscarriages, &c. and few there are who are not taken even with this one Bait. For who is he that values not himself above his Deserts?

sett? and thinks not all is his due which is given? In reality, the refusing or accepting of Praise rationally and discreetly, is as great a trial of a wise Man, as the Cupel is of Silver.

No Master esteems a Servant of whom he hath no need; and that either for his Abilities (of which few Masters can judge) or because he knows his Secrets: this then being the easier and securer, is that way which Flatterers, and all those who endeavour to make themselves great by unlawful means, chuse to walk in. And of all Secrets, they most desire to be privy to his Vices; for by that means he becomes obnoxious to them.

In doing ill Offices, these Flatterers observe, 1. To do them seldom. 2. To tolerate, if not confirm, the Praises of him they design upon; lest they be suspected to have done it out of Malice. 3. To pretend no small or inconsiderable occasion, nor their own Concerns, but a public one only, and in defence of their Superiors. 4. To dispose their words so, as they may seem casual and unpremeditated.

*Artis est celare Artem*; they endeavour therefore by all means to be accounted sincere and upright Persons; for they see that the fame of being crafty and subtle (which is the great skill they really pretend to) much retards, and impedes their Businesses. In general Conversation therefore, none more open and free; none seeming by their Discourse more noble and generous. But their Confidence is in Simulation and Duplicity; which, because of other Mens evil dealing, they pretend is necessary.

They often pretend, and endeavour, to be in esteem with the Clergy; especially those who make shew of greatest Severity and Holiness. And of  
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so great force is the shew of Religion, that even an Hypocrite is feared and revered. Hereby also they have considerable advantage; that they can decry all Vices, even those of which themselves are guilty; and can safely asperse those whom they hate or fear; and unhappy are they that fall into their hands.

II. PRINCES, when they have denied a Favour to one that importunately sues for it, *are apt to suspect that such a one hates them* for the Denial, and therefore afterward look not well upon that person. Wherefore *be not too earnest* in your Requests. And if your Misfortune be to be denied, be sure not to shew such Resentment as he may suspect you intend him any harm. Rather seem to be content with any slender shew of Reason he gives you; so you may obtain, if not this, yet some other Favour.

But if you perceive his Mind to be alienated from you, retire betimes; for a Man falling is by every one thrust downwards. Besides, all the Miscarriages and Errors will be surely laid upon your Shoulders, notwithstanding all your Innocency.

*Do violence to your self rather than not conceal or dissemble the Injuries done you by your Prince or Patron.* For should you declare your self unsatisfied, so far would he be from compassionating, or making amends to you; that upon the least occasion he will hate you.

FINIS.



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